

A
Catechisme, or

Instruction of Christian
Religion, to be learned
of all youth, next after
the little Catechisme,
appoynted in the
booke of Common
Prayer.



LONDON,
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1614.

H. Oliver

TO THE
HONORABLE
THE LORDS OF THE
COUNCIL
IN PARLIAMENT ASSEMBLED
IN GREAT BRITAIN
AND IRELAND
UNITED
BY ACT OF PARLIAMENT
IN THE SEVENTH YEAR
OF THE REIGN OF
HIS MOST EXCELLENT
MAJESTY KING GEORGE
THE THIRD
IN PARLIAMENT
APPROVED
THE 17TH OF
MAY 1794

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To the most reuerend Fathers in God,
my Lords, Mathew Archbifhop of Can-
terburie, Edmund Archbifhop of Yorke,
Edwin Bishop of London, and the reft
of the Bifhops of England,

IT is not vnknowne vnto your wifedomes, that
the diuerfitie of Catechifmes, in shortneffe or
length, either for the firft entring of children,
or for the more full instruction of youth, in the
principles and summe of Chriftian Religion, are
as well allowed by the iudgementes of diuers
godly & learned men, as alfo practifed of many
Chriftian Churches in fundry Countries well re-
formed, not without good reason, grounded vpon
the diuerfities of ages and capacitie of wittes.
I therefore vpon the faid confiderations, haue
applied my felfe in this Catechifme, being of a
middle fort, both to further the profite, and to fa-
tisfie the mindes of fuch as may iudge the little
Catechifme as written for very young children,
not fully enough to ferue for their instruction:
and on the other part, may thinke the larger
Catechifme to be too long and tedious, either
for their capacitie, or leysure. For their vie (I fay)
and contentation, I haue heere abridged the lar-
geft Catechifme, in fuch fort (I trust) as it may
feeme neither much defectiue in any neceffarie
poyntes of Chriftian Religion, neither very fu-
perfluous in any vneceffarie circumftances and
amplifications, neither in conſequence of matter
greatly ſwaruing from good order, that as the laft
Catechifme is moſt meete for the firſt entring of
Children or others, though of more age, yet not
of the greateſt capacitie, ſo might this of the

middle sort serue for such, as hauing somewhat profited, were yet desirous of further instructions: and lastly, such as not contented to know the chiefe poyntes of Christian Religion, bricfly set forth, were desirous also to see and vaderstand the reasons and proofes of the same, may finde in the largest Catechisme wherewith to content and satisfie their mindes, so that none should lacke instructions of godlinesse meete for them, of what age or capacitie soeuer they were, the which three Catechismes being purely translated into the Latine tongue, may not onely serue young beginners, or more forward Schollers in the Grammer Schoole, to the same vses, and to the learning of true Religion, and the right vse of the Latine speach with one labour, but the last also might seeme not vnprofitable vnto many Ecclesiasticall Ministers for diuers good purposes. Might it therefore please your good L. in respect of the former, and other good considerations which may vnto your wisedomes better appeare to allow the same, I shall thinke my little labour right well bestowed. And humbly taking my leaue, I commende you vnto the grace of Almighty God, who haue the same alwayes in his blessed keeping.

November. 1572.

Your good Lordships to
command, A. N.

Christian religion, Gods word, Testament.

Master. Tell me my Child, of what Religion thou art?

Scholler. Of the same Religion, which Christ our Saviour taught, whereof I am called, & do trust that indeed I am a Christian.

M. What is the Christian Religion?

Sch. Christian religion, is the true worshipping of God, and keeping his commandments.

M. Of whom, or where is it to be learned?

Sch. Out of the word of God; which is written in the booke of the old and new Testament.

M. Why is Gods Word named the Testament?

Sch. Because Gods will; what he would haue vs to do, or lie, is there perfectly & unchangeably contained: from the which we ought not to depart on any side.

M. By what meanes shall we come to the knowledge of Gods will written in his word?

Sch. By diligent reading and studying of the same; or by hearing it read, and truly taught.

M. Is that sufficient?

Sch. Because no man can by his owne witte or diligence attaine to the know-

Act. 17. 26.

Mat. 4. b. 10.

Ioh. 4. c. 24.

Ioh. 1. d. 30.

Act. 17. c. 11.

2 Tim. 2. d.

15. 16. 17.

Gal. 3. 15. 17.

Ioh. 4. c. 23.

Galat. 2. 8.

Deut. 4. a. 1.

Esa. 3. d. 21.

Ioh. 1. d. 39.

Act. 17. c. 11.

1 Cor. 1. d. 21.

& 3. b. 7.

The Law and the Gospell. Religion.

Psal. 119. c. 33. ledge of Gods Wisdome in his word
34. 35. contained, we must with continual & ser-
Ioh. 19. b. 13. uent prayer craue of God, that it would
 please him by his holy spirit, to indue
 our heartes with vnderstanding & beliefe
 of his holy word, and with earnest desire
 to obey his will therein declared.

M. Which be the chiefeſt partes of the word
 of God?

Ioh. 1. b. 17. *Sch.* The Law, and the Gospell.

Luc. 16. d. 16. *M.* How be these to be knowne the one from the
Act. 13. f. 30. other?

Rom. 6. c. 14. *Sch.* The Law teacheth vs our duty to-
15. wards God & our Neighbour, and char-
Mar. 7. d. 37 geth vs strictly to doo the same: promi-
38. 39. 40. sing euerlasting life to such as do fullfill
Luc. 10. c. 27 the Law, and threating eternall dam-
28. nation to such as doe breake the same.

Ro. 10. a. 5. *M.* What doth the Gospell

Gall. 3. b. 29. *Sch.* It promisseth that God, through
Mat. 11. b. 15. fayth in Christ, will be mercifull to for-
Luc. 5. f. 32. giue the offenders of the Law, such as be
Ioh. 1. b. 17. sorry therof, and purpose to amend.

Act. 3. f. 38. 39 *M.* How many partes be there of true Religion

& 13. f. 38. 36. *Sch.* There be two principall partes of
Ro. 12. 5. b. religion likewise, as of the word of God,
& 6. b. 14. out of the which, as it were the spring
15. head, Religion doth flow,

Partes of Religion. Two Tables of the Law.

M. Which be they?

Sch. Obedience, which the Law com-
mandeth: and Faith, or Beliefe, which
the Gospell requireth.

M. For more plainnesse, I would haue thee to
make more partes of Religion.

Sch. I may (I thinke) conveniently rec-
kon these foure, as chiefe partes of true
Religion: Obedience, Faith, Prayer,
and the Sacraments.

M. Well then, I will enquire of these foure in
order as you haue rehearsed them. And for that
true obedience, which is the first part, it is to be
tryed by the rule of Gods Law: I thinke it ne-
cessarie in the beginning, to know what thou
thinkest of Gods Law?

Sch. I thinke the Law of God written
in two Tables, to be the most perfect
rule of righteousnesse, commanding all
good thinges that are to be done, and for-
bidding to contrarie.

M. Whereof treateth the first Table?

Sch. Of Godlinesse, or of our duetie to-
wardes God: and it containeth the foure
first commandments.

M. The second, whereof treateth it?

Sch. Of Charitie, or Loue among men;
and of our dutie one towardes another:
which Table containeth sixe Commam-

John. 14. b. 15.
c. 21. 23. 24.
Rom. 13. 1. 5.
6. b. 8.
Marc. 1. b. 15.
Rom. 1. 2. 5.
b. 16.
Ioh. 14. b. 15.
c. 21. 23. 24.
Mat. 16. d. 16.
Act 2. c. 21.
Rom. 19. c. 12.
13.
Ioh. 14. b. 15.
c. 21. 23. 24.
Gal. 3. b. 10.
Exod. 34. d.
28. 29.
Psal. 19. b. 6.
7. 8. 6. 10.
Exod. 20.
Deut. 5.
Esa. 50. d. 11.
Mat. 22. b.
36. 37.

The first Commandement. Idolatrie defined.

Mat. 19. c. 18.

19. & 21. d.

39. 40.

Exo. 34. d. 18

Deut. 4. b. 13

dementes, and so in the whole, the Latins conceive ten Commandements, and therefore also is called the ten Commandements.

M. Rehearse the first Commandement of the first table.

Exod. 10. a. 1.

2. 3.

Deut. 5. a. 5.

6. 7.

Sch. God spake thus: Heare O Israel, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of Bondage. Thou shalt have none other Gods before me.

M. Why doth hee in the beginning tell vs that hee is the Lord our God?

Deut. 10. b.

12. 13.

Sch. In those words, his infinite Majesty, power, and goodnesse, are expressed, whereby wee are most strictly charged with obedience, vntlesse we will be both rebels against him, that is most mightie; & vnthankfull towards him, that is most good and gracious.

M. What meaneth it that he chargeth vs to haue none other Gods before him?

Sch. He forbiddeth and condemneth all Idolatrie.

M. What is Idolatrie?

Ph. 15. b. 8.

9.

Mar. 4. b. 10.

Sch. To reuerence with Godly worship any Creatures, or to put our trust or comfort in them as Gods: which to doe, were

were most abhominable. For we ought to giue all godly honour onely to his Excellencie, the greatest loue to his goodnesse; to flee to him, & to craue his helpe in all feares and dangers; and with thankfulness to acknowledge, that wee owe our selues, and all thinges that wee haue, vnto his goodnesse.

Deu. 10. b. 11.
13. d. 10. 21.
Mat. 22. d. 37
Psal. 50. c. 14.
15. d. 23.
Psal. 79. d. 13.
& 95. a. 6. 7.
& 104. a. 11. 13.
Ioh. 3. d. 17.
1. Cor. 11. b. 7
1am. 1. c. 17.

M. What meane those last words, Before mee, or, in my sight?

Sch. That there is nothing so secret, that can be hid from him: and that therefore not onely with open life and outward shew, but also with the inward and pure godlinesse of the heart, we ought to honour him, and none but him onely.

Psal. 7. b. 2.
& 33. c. 4.
Esa. 29. c. 15.
Mat. 5. a. 8. &
15. a. 8.

M. Make me a brieue rehearsall of such as thou dost thinke chiefly to breake this Commandment.

Sch. All Idolaters (as I haue said) all Southsayers, Coniurers, Sorcerers, Witches, Charmers. and all that seeke vnto them, all false Prophets that doe teach lyes, all that abuse the Word of God, or do not giue the chiefe credit vnto it, neither be guided by it, but doe follow their owne fantasies, all that feare,

Leuit. 18. c. 31
Esa. 8. c. 19. &
40. b. 2. b. 13
Deu. 18. c. 19.
20.
Math. 15. a.
23. b. 6. 9.

The second Commandement expounded.

loue, or esteeme any Creatures aboue
GOD, or equall wih him: all these,
and such like, doe breake the first Com-
mandement of God.

M. Rehearse now the second Commandement.

Exod. 20. 2.

4. d. 13.

Leuit. 26. 1. 2.

Deut. 4. c. 15.

86. 17. 18. 19.

Esa. 40. d. 18.

& 44. b. 9.

&c.

Sch. Thou shalt not make to thy selfe
any graue Image, nor the likenesse of
any thing that is in heauen aboue, or in
the earth beneath, or in the waters vn-
der the earth: thou shalt not bow
downe to them, nor worship them: For
I the Lord thy God, am a ielous God,
and visit the sinnes of the fathers vpon
the children, vnto the third and fourth
generation of them that hate me; and
shew mercie vnto thousands, in them
that loue me, and keepe my Comman-
dements.

M. It doth seeme that this Law doth condemne
the artes of Printing and Grauing; so that it is
not lawfull to haue any Image at all.

Mat. 23. c. 10

21. d. 36. 37.

Sch. Not so: For in this first Table, he
speakheth not of any artificiall thing, ei-
uilly to be vled: but onely treateth of
things which do appertaine to the wor-
shipping of God.

M. What is then the meaning of this Comman-
dement?

Sch. In this second Commandement,
God

Images not to be worshipped.

God first forbiddeth vs to make any Images to expresse or counterfeite him, or to seeke him, or to worship him in Images. And secondly, he chargeth vs, not to worship the Images themselves, or to abuse them in any wise by Idolatrie or superstition: but that wee worship God alone in spirit and truth, and as himselfe hath commanded vs in his word, to worship him, & not otherwise after our owne fantasies.

Esa. 40. c. 18.

&c.

Deut. 5. a, 8. 9

Psal. 97. b, 7.

Esa. 44. c. 17.

M. Why is it not lawfull to expresse God with a bodily and visible forme?

Sch. Because there can be no likenesse or agreeing betweene God, who is a spirit, eternall, infinite, vnmeasurable, incomprehensible, and a bodily, fraile, dead and vaine shape or image.

Psal. 113. a, 4.

5. & 115. a, 3. 4

Esa. 40. c. 18.

&c.

Ioh. 4. c. 24.

Rom. 1. c. 20.

23. &c.

M. What manner of worshipping is it which is here condemned?

Sch. When we intending to pray, turne our selues to images, fall downe & kneele before them, with vncouering our heads, or other signes, doe shew any honour vnto them, as if God were presented vnto vs by them.

Leui. 26. a, 1.

Deut. 4. c. 19.

and 5. b, 9.

Psal. 97. b, 7.

& 115. b, 3.

Esa. 44. c. 17.

Act. 7. f, 41.

M. Rehearse the addition in the end of the law.

Sch.

Idolatrie forbidden, and punished.

Exo. 20. 2, 15. *Sch.* For (saith he) I the Lord thy God,
Deut. 5. b. 6. am a jealous God, & visit the sinnes of
the fathers vpon the children, vnto the
third and fourth generation of them
that hate me.

M. Wherefore saith God these words:

Deu. 10. b,
12. 13.

3. Reg. 18. f,
39.

Mala. b. 3. 6.

1. Tim 6. c,
15. 16.

Exo. 24. b. 14.

Ela. 41. b. 8.

Exo. 34. b. 7.

Ela. 14. c. 20.
21.

Sch. First, in naming himselfe our Lord
& our God, he chargeth vs to obey him
in all thinges, both in respect of his au-
thoritie, and of his goodnesse, as was a-
foze noted. And by the word Jealous, he
declareth that he can abide no partner oꝝ
equall to be worshipped with him.

M. What more is said to forbid Idolatrie?

Sch. To restraine vs from offending of
him by Idolatrie, which he so extremely
hateth, he threatneth that he will take
vengeance, not onely of them that shall
offend, but also of their Chilozen and
posteritie.

M. Proceed thou in the next.

Sch. As God by great threatninges fea-
reth vs from disobeying of him, so doeth
he with greater promises of his mercie
and goodnesse, allure vs to obey him,
promising that he will shew great mer-
cifulnesse, both towards all those that
loue him, and also towards thousands of
their

Deu. 5. b. 10.
Exo. 34. b,
6. 7.

The third Commandement, Swearing.

their posteritie.

M. Where afore speaking of reuenging, he nameth but thereof foure generations at the most; why doth hee heere, speaking of Mercie, name thousands?

Sch. To shew that he is much more inclined to mercifulnesse and goodnesse, then to seueritie and sharpnesse.

M. Rehearse now the third Commandement.

Sch. Thou shalt not take the name of the Lord thy GOD in vaine; for the Lord will not hold him guiltlesse, that taketh his name in vaine.

M. Tell me what it is to take the name of God in vaine?

Sch. To abuse it in blasphemie, sofferie, or witchcraft; in cursing, forswearing, or with swearing rashly, brauisedly, or without necessitie; or with once naming it without a waighrie cause, and great reuerence.

M. Is there any lawfull vsing of the name of God in swearing?

Sch. Yea forsooth, when an Oath is taken for a iust cause, either to affirme a truth, especially if the Magistrat require or command it; or if any other matter of great importance, wherein we are either to maintaine or to violate the honour of

God,

Psal. 20. 2, 5.
& 103. b, 8.
& 145. b, 8.
Esa. 54. b, 7.
8. 10.

Exod. 20. b, 7.
Leu. 19. b, 12.

Esa. 8. c, 19. &
52. b, 5.
Act. 19. c, 13.
1. Tim. 5. b,
10.
Mat. 5. f, 33.

34.
Psa. 113. a, 1, 2

Exo. 22. b, 11.
Iosu. 2. b, 12.
Psa. 15. b, 5.
& 63. b, 12.
2. Cor. 1. d, 13.
Gal. 1. d, 20.
Heb. 6. d, 16.

The right vse, and abuse of Gods name.

God, and to set forth his glory, or pleasure. To serue mutuall agreement and charitie among men. In those cases we may take an Oath, vsing therein with great reuerence, the fearefull and glorious name of our God onely, and of none other creature.

M. What followeth next?

Exo. 12. b, 7. *Sch.* For the Lord will not hold him guiltles, that taketh his name in vaine.
Leu. 19. b, 12.

M. Why doth he here particularly threaten them that abuse his name?

Leu. 19. c, 12. *Sc.* His meaning was, to shew how highly he esteemeth the glory of his name, to the end, that seeing punishment ready for vs, we should so much the more heedfully beware of abusing it.

M. May we not then sweare by the names of Saintes, or by the names of other men?

Exo. 22. b, 11. *Sch.* No. For to sweare, is nothing else, but to call on him by whom we sweare, to be a witnesse that we sweare true, and to be a reuenger of our lyping, if we sweate false. Which honour of knowing and punishing of all euill, being due to Gods wisdom and maiestie onely, to giue to any other person or creatures, were a most hainous sinne.

M. Re

The fourth Commandement. The sabboth.

1201. Rehearse the next Commandement.

Sch. The fourth commandement, which is the last of the first Table, is this: Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and do all that thou hast to do: But the seventh day is the sabboth of the Lord thy God: In it, thou shalt doe no manner of worke, thou & thy sonne & thy daughter, thy man-servant, thy maide-servant, thy cartell, & the stranger that is within thy gates. For in six dayes the Lord made heauen and earth, the sea, and all that in them is, & rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

M. What meaneth this word, Sabbath?

Sch. Sabbath, by interpretation, signifieth Rest. And that day (for that it is appointed onely for the worshipping of GOD) the Godly must lay aside all worldly businesse, that they may the more diligently intend to religion and godlinesse.

M. Why hath God set herein before vs an example of himselfe for vs to follow?

Sch. Because notable and noble examples doe more thoroughly stirre vp, and

Exo. 16. c. 13.
& 20. b. 8. 9.
10. 11 & 31.
c. 13.
Leui. 23. 23.
Deut. 5. c. 12.
13. 14. 15.
Eze. 20. b. 12.
Gen. 2. 2. 1. 2.
3.
Heb. 4. 2. 3.
c. 6. 10.

Exod. 16. d.
23.
Leut. 16. c. 31.
Act. 17. c. 21.
Luc. 13. c. 56.
Ezec. 46. 2. 3.
Marc. 6. 2. 2.
Tob. 2. b. 12.
Ioh. 13. b. 13.
15.
1. Cor. 4. d. 15
16. & 11. 2. 1.

that,

How the Sabbath isto be sanctified.

Eph. 5.2, r. **W**harpen mens mindes. For Seruantes
 1 Pet. 2.10, 21. do willingly follow their Masters, and
 1942. Children their Parents. And nothing
 more to be desired of men, then to frame
 themselves to the example & following
 of God.

M. After what manner is the Sabbath to be kept holy.

Mark 6.2, 3. **Sch.** The people must assemble togea
 Luc. 4 c. 16. ther to heare the doctrine of Christ, to
 Act 13. d. 27. yeeld confession of their Fayth, to make
 Mat. 10. d. 34. publike Prayers to God, to keepe the
 Psal. 95. a. 2. memoire of Gods workes, and to render
 Ela. 36 c. 7. thankes vnto him for his benefices, and
 Mar. 21. c. 13. to celebrate the holy Sacraments, which
 Eph. 3. d. 21. he hath left vs.

1. Cor. 11. d. 18. *M.* Is there no more required of vs for the keep
 & 14. c. 26. ping holy of the Sabbath day?

Sch. This is the outward rest and keep
 ping holy of the Sabbath day; besides
 the which, there is a spirituall rest and
 sanctifying it.

M. What is that?

Esa. 1. c. 14. 16 *Sch.* That is, when resting from world
 & 58. d. 13. ly businesse, and from our owne workes
 Heb. 4. c. 9. 10 and studies, we yeeld our selues whole
 to Gods gouernance, that hee may do
 his workes in vs; and when (as the scrip

Of sanctifying the Sabbath.

tures ceasing it) we denie our flesh;
we bridle the inward desires and motions
of our heart, restraining our owne
nature, that we may obey the will of
God: for thus doing, our Sabbath day
beere upon earth, shal most aptly represente
a figure and likenesse of the eternall and
holy rest, which we shall for ever enjoy
in heauen: as much as we can, we shall
an shal be enough to haue done these things
every seventh day.

Sch. These thinges indeed every man
privately ought to receyve and thinke by
on every day: but for our negligence and
weaknesse sake, one certayne speciall day
is by publike order appoynted for this
matter.

M. Hitherto thou hast rehearsed me the Lawes
of the first Table, wherein the true worshipping of
God, which is the fountaine of all good thinges,
is boundly expressed: and in all thinges
God would be forbidde. Now therefore I would
haue thee tell me what be the duties of our cha-
ritie and loue towardes men; which duties doe
spring, & are drawn out of the same fountaine;
and which are contained in the second Table.

Sch. The second Table beginneth thus:
Honour thy Father and thy Mother,
that thy dayes may be long in the land

B. which

Gal. 5. d. 14.
Col. 3. a. 1.
Eph. 2. 10.

Deut. 17. p. 2.
10.
Rom. 13. 1.
1. Cor. 10. 16.
1. Cor. 13. 1.
1. Cor. 13. 1.
8. 1. 1. 1. 1.
Luk. 18. a. 1.
Eph. 5. c. 19.
20.

Exo. 20. b. 12.
Deut. 5. b. 16.
Mat. 23. 34.

Who are called our parents.

which the Lord thy God giueth thee.

Pro. 1. 2, 8.
Mat. 7. b, 13.
Col. 3. c, 20.
Heb. 12. c, 9.

Sch. The honoz of parentes containeth loue, feare, and reuerence; and consisteth in obeying them, in seruing, helping and defending them, and also in supping and releening them, if euer they be in need.

M. Doth the law extend only to parents by nature

Deut. 17. b, 9.
Io.

Rom. 13. 1, 2.

Luk. 10. c, 16.

Leu. 19. c, 32.

1. Tim. 5. 4, 1.

Pro. 5. c, 23.

Sch. All that be in authority or worthy of reuerence, are ment by the name of parents, as Princes, Magistrates, ministers of the Church, Schoolemaisters, learned men, wise men, aged men, men of worship, and such like.

M. Why are princes, magistrates, and other superiours called by the name of parents?

Rom. 13. 1, 4.

Heb. 13. 4, 17.

Sch. To teach vs that they are giuen vs of God, both for our owne and the publique benefite, and so by the name of parents, giuen to Princes, Magistrates, & other superiours, we are charged not only to obey them, but also to honour and loue them.

M. What followeth.

Exo. 20. b, 12.

Leu. 19. b, 16.

Eph. 6. 1, 2, 3.

Sch. That God will blesse them, who be obedient & giue due honour to their parents, Princes, Magistrates, and other superiours, with long & happie life. And

on

The sixt commandement.

on the contrary part it followeth, that all such as doe disobey or dishonour their parents, Princes, Magistrates, or superiours, shall come to a sudden, speedie, and shamefull death, or else shall lead a life more wretched and vile then any death: and finally for their disobedience & wickednesse, shall suffer everlasting punishment in hell.

M. Rehearse the sixt commandement.

Sch. Thou shalt not kill.

M. Shall we sufficiently fulfill this law if we keepe our hands cleane from slaughter and blood?

Sch. All things tending towards bloodshedding are also forbidden, as moches, reproaches, quarrellings, fightings, and such like.

M. What more?

Sch. God made this law not only for our outward workes, but also & chiefly for the affections of the heart: for anger and hatred, and euery desire to kill, to reuenge or to hurt, is before God adiudged manslaughter. Therefore these also God by his law forbiddeth vs.

M. Shall we then fully satisfie the law, if we hate no man?

Sch. God in condemning hatred, requi-

Exo. 20. b. 12.

Deut. 5. c. 17.

Mat. 5. c. 21.

& 19. c. 18.

Iac. 2. b. 11.

Mat. 5. d. 21.

22. 23. 24.

Rom. 3. c. 13.

14. 15.

Gal. 5. d. 20.

21.

Iac. 3. c. 14.

d. 16.

Mat. 5. d. 22.

Gal. 3. c. 20.

11.

1. Ioh. 2. b.

9. 10. 11.

Luk. 6. d. 27.

28.

The seventh and eight Commandements.

Rom. 12. c. 14. d. 17. 19. 20. reth loue towards all men, euen our enemies, yea so farre as to wish health, safetie, and al good things to them that wish vs euill, & do hate vs a hatefull and cruell minde, & as much as in vs lyeth to do them good, and to pray for them.

M. What is the seventh Commandement?

Exo. 20. b. 14 Sch. Thou shalt not commit Adultery.

Deut. 5. c. 18. M. What doest thou thinke to be contained therein?

Mat. 19. c. 18. Sch. By this Commandement is forbidden al kind of filthy lusses, al vnchast-
Pro. 6. d. 24. nelle of speech, all wantonnesse of con-
25. tenance and gesture, and all outward
Mat. 5. d. 27. shew of vnchastitie whatsoeuer it be.
28. 29. Tolennesse likewise, croesse of Deare,
Rom. 13. d. 13. Drinke, Apparell, wanton playes & pa-
1. Cor. 6. b. 9. stimes, and whatsoeuer else may occasion
10. c. 15. 16. any vncleannes either of body or minde,
18. 19. are forbidden by this Commandement:
1. Thes. 4. a. 3. for by this commandement we are char-
4. 5. 7. & 5. d. ged to keepe our minds also cleane from
32. vnchast thoughts and desires, because as
Ezec. 16. g. 49 well our soules, as our bobyes, are the
56. Temples of the holy Ghost.

M. Goe on to the rest.

Exo. 20. b. 15 Sch. The eight Commandement. Thou
Mat. 19. c. 18. shalt not Steale.

M.

The eighth and ninth Commandements.

M. What is forbidden by this Commandement?

Sch. Not onely those thestes which are punished by Moses law, are forbidden: but also we are charged that we deceiue no man in buying and selling by vnttrue and vneuen Measures or Waightes, or with deceitfull or naughty Wares, or by peruertering of Iudgement with bribes or gifts, or by any deceitfull meanes. Further, all withholding of other mens duties, as withholding of the labourers hire, refusing by couetousnesse to relieue the poore, to succour widdowes, fatherlesse children, and strangers, to leaue the ignorant vntaught, the simple vncounfessed, the wandering and erring vndirected, the sorrowfull vncomforted, and such like, are by this Law condemned.

Pro. 11. 2, 3. &
20. b, 10. d, 23
1. The. 4. b, 6
Tim. 2. c, 10.
Psal. 62. b, 10.
Pro. 17. d, 13.
Esa. 5. d, 13.

Ezec. 22. d, 13
Mala. 3. b, 5.
1. Tim. 5. c, 18
Pro. 14. d, 20.
21. c, 31.
Iac. 2. a, 3. 9.
& 5. d, 19. 20
Leui. 19. b, 6.
10. & 23. d, 21
Deut. 22. a, 13
2. 3. 4. & 24.
6. 15. 17. 19. &
27. c, 17. 18. 19

M. Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose and desire to make our gaine of others losse, is forbidden by this law. For that which is wrong before man to doe, the same is euill before God, once to will or desire.

Zech. 8. c, 16.
17.
Act. 20. g, 33.

M. What is the ninth Commandement?

Sch. Thou shalt beare no False witnessse against thy Neighbour.

Exo. 20. c, 16.
Deut. 5. c, 20.
Mat. 19. c, 18.

The tenth and last Commandement.

M. What is the meaning of this commandement?

Sch. In this Law we are forbidden not only open & manifest perjurie, and breaking of our oath: but also all lying, flatteries, backbitings, and euill speakinges whereby our Neighbour may loose his good name, and all flatterie and dissimulation whereby he may take harme. And that neither our selues at any time speak any false or vnttrue thing, neither in wordes, writinges, or silence, allow the same in other, but that we euer loue, follow, maintaine, and vphold the truth.

Mat. 19. c. 18.

Luk. 3. c. 14.

1. Pet. 2. 2. 1. 2.

Pro. 3. 2. 3.

& 12. c. 17. 19.

& 23. d. 15.

Ecol. 37. c. 15.

2. cor. 23. c. 28

Eph. 4. d. 25.

Mat. 7. 2. 1.

Rom. 14. 2. 4.

1. Cor. 13. b. 1.

1. 7.

M. Is there yet any more meant by this Law?

Sch. God who knoweth the secretes of our harts, when he forbiddeth euill speaking, doth therewith also forbid wrongfull misdeeming, and euill thinking of our Neighbours. Yea, & he chargeth vs as farre as truth may suffer, to thinke well of them; & to our vntermost power to preserve their good name.

M. Now remaineth the last Commandement

Exo. 20. c. 17.

Mich. 2. 2. 1. 2.

Rom. 7. b. 7.

& 13. d. 4.

1. Cor. 4. b. 6.

Sch. Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours Wife, nor his Seruant, nor his Mayde, nor his Oxe, nor his Ass

What purenesse God requireth of vs.

nor any thing that is his.

M. What is more cammanded heere, then was before?

Sch. God hath before forbidden euill do-
ings & corrupt affections of the minde;
but now he requireth of vs a most pre-
cise purenesse, that we suffer not any de-
file; be it neuer so light; no; any thought,
be it neuer so small, in any wise swar-
ming from right; euer to creepe into our
heartes: for it is meete that euen in our
very hearts and mindes, should shine be-
fore God most perfect purenesse & clean-
nesse. For innocency and righteousnesse,
as that which is most perfect can please
him, whereof he hath also set before vs
this Law, as a most perfect Rule.

M. Now thou hast briefly told me the meaning
of the ten Commandements, tell me, Cannot all
these thinges that thou hast seuerally and spiri-
tually declared, be in few wordes gathered as it
were into one summe?

Sch. Yes verily, seeing that Christ our
heauenly Father & Redeemer hath com-
pyled the whole pith & substance of the
Law in a summe and short abridgement
in this manner, saying: Thou shalt loue
the Lord thy GOD with all thy heart,

B 4

with

Psal. 1. c. 16.

Gal. 5. d. 24.

Ier. 4. b. 14.

Eze. 18. c. 31.

Mat. 5. a. 18.

Rom. 12. a. 2.

Psal. 5. a. 4. 5.

2. Cor. 6. c. 14

Mat. 22. 33.

Mat. 22. c. 30.

Luk. 10. a. 17.

The loue of God and our neighbour;

with all thy soule, with all thy minde;
and with all thy strength. And this is
the greatest Cōmandement in the law.
And the second is lyke vnto this: Thou
shalt loue thy Neighbour as thy selfe;
for in these two Cōmandements, are
contained the whole Law & the Pro-
phets.

M. What manner of loue of God, doest thou
take here to be required?

Sch. Such as is meet for God; that is,
that we acknowledge him, both for our
most mighty Lord, and our most louing
Father, & most merciful Saviour: where-
fore to his loue is to be adioyned, both
reuerence to his Maieſtie, and obedience
to his Will, and affiance in his goodnesse.

M. What is meant by, All thy Heart, all thy Soule,
and all thy Strength?

Sch. Such seruente, and such vnfained-
nesse of loue, that there be no roome for
any thoughts, for any desires, for any
meanings or doings, that disagree from
the loue of God: for euery godly man lo-
ueth God, not only more deerely then all
his, but also more deerely then himſelfe.

M. Now what sayest thou of the loue of our
Neighbour?

Sch.

Deut. 5. 10.

c. 12. 17. 20.

Pſal. 25. 2. 1.

& 31. 2. 1. &

ps 6. 7. 8. 9. &

118. b. 3.

Deut. 6. c. 17.

18. & 30. b. 6.

Iosu. 23. c. 11.

Ioh. 14. b. 15.

c. 21. 23. 34. &

35. b. 10.

Mat. 10. d.

27. 8.

Luk. 14. f. 16.

1.

Who is our Neighbour?

Joh. Christ's will was, that there should be most strict bonds of love amongst his Christians. And as we be by nature most inclined to the love of our selves, so can there not be devised a plainer, nor softer, nor more pithy, nor more indifferent a rule of brotherly love, then that which the Lord hath gathered out of our owne nature, and set before vs: that is, that every man should beare to his neighbour the same good-will that he beareth to himselfe. Whereof it followeth, that we should not doe any thing to our Neighbour, nor say, nor thinke any thing of him, which we would not have others to doe to our selves, or to say, or to thinke of our selves.

Ioh. 13. d. 34.
1. Cor. 13. b. 4.
5. &c.
Eph. 5. 2, 2.
d. 29.
Phil. 1. 2, 2. 3.
1. Thel. 4. b.
9. 10.
Mat. 7. b. 12.
& 22. d. 39.
Luk. 6. d. 3.
Rom. 13. c. 8.
9. 10.
1. Cor. 13. b. 5.
6 &c.

M. How farre extendeth the name of neighbour?

Sc. The name Neighbour, containeth not onely those that dwell neere vs, or be of our kin, and alliance, or friends, or such as be knit to vs in any civill bond of love, but also those whom we know not, yea, and our enemies.

Mat. 5. 8, 43.
44.
Luc. 10. f. 33.
36. 37.
1. Thel. 4. b. 9.
10.

M. Seeing then the Law doth shew a perfect manner of worshipping God aright, and of neighborly love, ought we not to love wholly according to the rule thereof.

Sch.

No iustification by the Law.

Deut. 8.1. & 11. d. 22. 27. & 30. c. 16. 15. 17. Mat. 19. c. 17. Ioh. 1. g. 30. *Sch.* Yea certainly, and so much, that God promisseth life to them that live according to the rule of the Law: and on the other side, threatneth death to them that breake his lawes, as aforesaid.

M. Dost thou then thinke them to be iustified, that doe in all things the Law of God?

Rom. 10. 2. 5. Gen. 6. b. 5. & 1. d. 11. Pro. 20. b. 9. Rom. 7. c. 14. 15. Gal. 5. d. 16. *Sch.* Yea surely, if any were able to performe it, they should be iustified by the Law; but we are all by originall corruption of our nature, of such blindness, wickednesse, and forwardnesse, that we can neither understand, nor are able or willing to do our dutie required by the law.

And though there be some one found, that performeth some one or two outward points of the Law, yet doth he offend in diuers other: and the heart of man is ever swarming from the inward iustice and innocencie required in the Law. Therefore none can be iustified by the Law before God; for he pronounceth them all to be accursed and abominable, that doe not fulfill all things that are contained in the Law.

M. Dost then the Law set all men in this remediless estate?

Sch.

Sch. The unbeloeving & the vngodly, the Law doth both set, and leaue in such case as I haue spoken, who as they are not able to fulfill the least tot of the law; so haue they no affiance at all in Gods mercy through Christ. But among the godly, the Law hath other vses,

M. What vses?

Sch. First, the Law setting a perfect rule of righteousness before our eyes, stirreth vp our diligence to direct our liues thereafter,

M. What more?

Sch. Secondly, when we perceiue that the Law requireth thinges farre aboue mans power, and do find our selues too weake for so great a burden, the Law doth raise vs up to craue strength at the Lords hand.

M. Proceed

Sch. Further, when wee behold in the Law, as it were in a glasse, the spots, and uncleannesse of our selues, it breedeth vs, that we trust not in our owne innocencie, and flapeth vs for being proud in the sight of God.

M. Say on.

Sch.

Deu. 27. d. 26
Ro. 3. b. 7. p.
8. & 8. b. 7. 8.
Eph. 5. b. 5. 6.
Iac. 1. b. 10.

Deu. 6. b. 6. 7.
Iosu. 1. b. 7. 8.
Psal. 1. 2. &
119. the whole

Rom. 3. 6. 19
& 7. c. 14. 15.
2. Cor. 3. b. 5.
Psal. 119. 2. 5.
12. 27. 28. b.
33-44 & c.

Rom. 3. b. 10.
11. 2. c. 19.
20. & 7. b. 7.

Of the Law and the Gospell

Pro 10.b.9. *Sch.* When we find in our consciences,
2.Ioan.3.2.4. that we be guiltie of sinne, which is the
Deut.27.d.16 breach of Gods law, and know also that
Gal.3.b.10. by sinne we doe deserue the curse and
Ro 1.c.18.& most heauie wrath of God, and that the
2.b.8.& 4.c. reward of sinne, is not onely all worldly
15.& 6.d.23. miserie, bodily diseases, and death, but
2.Cor.3.b.7. also eternall damnation, and death euer-
9. lasting: the law shewing vs to be in this
Eph.6.b.5.6. most damnable estate, striketh our hearts
Rom.3.c.20 with feare, and with hollosme sorrow,
31.22.& 5.c. and byiaeth vs to repentance, & to seeke
15.16.&c. pardon of our finnes, righteousnesse, and
Gal.2.c.16. life euerlasting (which we cannot haue
 by the Law) by and through Christ our
 Saviour onely.

Rom.10.2.4. *M.* Then so farre as I perceiue, thou sayest that
Gal 2 b, 10. the Law is as it were a certaine schoolemaster to
11.& d.24. Christ, to lead vs the right way to him, by know-
 wing of our selues, and by repentance & fayth.

Ro.3.d.33 & *Sch.* Yea forsooth, and withall, it right
7.c.12.13.16. well appeareth, that the Law is not gi-
Gal.3.c.20. uen in vaine, though men be farre vnable
 to doe their dutie required in the Law.

M. Thou Giest true. Now my deare child, sith thou
 hast so much as it may be in a short abridgement,
 largely answered this matter of the law, & obedi-
 ence; good order requireth, that we speak next of
 the

Our beleife or common Creed.

the Gospell, which containeth the promises of
mercy through Christ, to them that have broken
Gods law, & be sorry therefore, to the which Gos-
pell, faith hath especially respect. For this was the
second point in our disition, and this also the ve-
rie orderly course of those matters that we have
treated of, hath as it were, by the hand brought vs
vnto. Tell me therefore what is the summe of the
Gospell, and of our faith.

Sch. Euen the same wherein the chiefe
Articles of the Christian faith haue been
in old time briefly knit vp & contained, &
which is commonly called the Creed,
that is, our beleife.

M. Rehearse thy beleife.
Sc. I beleue in God the father almighty,
maker of heauen and earth. And in
Iesus Christ his onely sonne our Lord,
which was conceiued by the holy
Ghost, borne of the virgin Mary. Suffered
vnder Ponce Pilate, was crucified
dead & buried. He descended into hell.
The third day he arose againe from the
dead. He ascended into heauen, and
sitteth at the right hand of God the Fa-
ther Almighty. From thence he shall
come to iudge the quicke and the dead.
I beleue in the holy Ghost. The holy
catholike Church. The communion of
Saints,

Partes of the Creed. Faith.

Saints. The forgiveness of sinnes. The resurrection of the body. And the life everlasting. Amen.

M. Into how many partes doest thou divide this whole confession of faith?

Sch. Into foure principall partes. In the first whereof is intreated of God the father, and the creation of all thinges. In the second of his sonne Iesus Christ, which part containeth the whole summe of the redemption of man. In the third, of the holy Ghost. In the fourth, of the Church and of the benefites of God towards the Church.

M. Go forward the to declare me these four partes in order: and first in the very beginning of the Creed, What meanest thou by this word, Belieue?

Sch. I meane thereby that I haue a true and lively faith, that is to say, a Christian mans faith in God the father, God the sonne, and God the holy Ghost: and that I doe confesse this forme of confession, testifie and approue the same faith.

M. Tell me as plainly as thou canst, what that same lively, true and Christian faith is?

Sch. Faith is an assured knowledge of the fatherly good-will of God towards us through Christ, and an affiance in the same

Mat. 10. c, 32.

& 18. d, 19.

Ioh. 1. b, 12. 13.

Rom. 1. b, 17.

& 10. b, 9.

Gal. 3. d, 26.

Heb. 4. d, 24.

10. 1. b, 10. 13.

Rom. 8. b, 14.

8. 38. 39.

The Trinitie. God called father.

Col. 1. 2, 3.

same goodnesse, as it is witnesed in the
Gospell: which faith hath coupled with
an indevour of godly life, that is, to
obey the will of God the father.

Heb. 10. d.

22. 23. 28. 11.

2. 1.

Psal. 1. 23.

Mat. 7. c. 17.

18. & 13. c. 33.

Gal. 3. 2. 6. d.

1. Pet. 1. c.

13. 14. 35.

M. Then thou hast learned, that no vngodly per-
sons, which either despaire of Gods mercy, or fear
of his iustice, but lead a wicked life carelesly, can
have the true Christian faith, though they doe
rehearse the words thereof with their tongue.

Sch. So I have learned indeed.

M. Seeing there is but one God, tel me, why in the
confession of the Christian faith, thou reheardest
three, the father the sonne, and the holy Ghost?

Sch. Those be not the names of sundrie
Gods, but of three distinct persons in the
Godhead. For God the Father, God the
son, & God the holy Ghost, being three
persons, are one onely God, as we are
taught by the holy Scriptures, which
we ought readily to believe, rather then
curiously to search the infinite depth of
so secret and hidden a mystery.

Mat. 3. c. 16.

17. 3. c. 1. 13.

1. Ioh. 13. c. 1.

20. 3. c. 14. b. 7.

3. 9. 10. 11.

M. Thou saist true. Go forward therefore, Why
allest thou God, father?

1. Cor. 3. 2. 5.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

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6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

6. 1. c. 1. c. 10.

Sch. First and principally, for that he is
the naturall Father of his onely son Je-
sus Christ. Secondly, for that he is our
father, both for that he created vs, and
gave life vnto vs all, and also for that he
hath

Psal. 1. b. 7.

Mat. 3. c. 17.

Ioh. 1. b. 14.

Rom. 1. 5. b. 6.

2. Cor. 1. 2. 3.

Gen. 1. d. 27.

Mat. 1. 2. 6. &

2. b. 10.

Ioh. 1. b. 12. & hath heavenly begotten vs againe the
3. a. 3. 5. ough the holy Ghost, and by faith in hu
Rom. 1. c. 15. true and naturall come. Iesus Christ
16. 17. hath elected and adopted vs his children
Gal. 4. a. 5. 6. and through the same Christ hath giue
Eph. 1. a. 5. 6. vs his inheritance, and the inheritance of
Th. 3. b. 7. euertasting life.
1. pet. 1. a. 3. 4. d, 13.

M. Why dost thou name God almighty.

Esa 40. c. 21. Sch. For that he made all thinges, and
31. & c. hath all thinges, vnder his power, to o
Mat. 5. g. 45. der them after his will.

& 10. c. 19. *M.* Be wicked spirits and euill men also subject
Eph. 1. b. 1. Gods power?
Hos 1. a. 3. 3.

Iohn. 6. 10. Sch. Else could we neuer be out of feare
11. 12. if they might haue any power ouer
Mat. 8. d. 31. without the will of God. But wee are
32. vpholden by this comfort, that neither
Luc. 22. d. 31. the Diuel, nor wicked men can once
32. but at Gods will or sufference, and the
Ioh. 10. f. 18. we are so vnder the protection of our
29. & 19. b. mightie father, as that not so much as
10. 11. one haire of our head can fall to the
Act. 2. d. 23. ground but by his will, who beareth
24. & 4. f. 27. so good will.
28. & 12. c. 11.

Lu. 17. b. 7. *M.* Why is it added that God is the creator
& 21. d. 18. heauen and earth?

Psal. 19. a. 1. Sch. Because the greatnesse, wisdom
& 50. b. 6. and goodnes of God, which are of them
selu

God created Spirits, and all things else.

selues incomprehensible, are to bee seene in his workes, as it were in a glasse. For when wee see that same vnmeasurable greatnesse of the worlde, and all the parts thereof to be so framed, as they could not possibly in beautie be fayer, nor for profit be better: we sayth with thereby vnderstand the infinite power, wisdom and goodnesse of the workeman & builder thereof.

R 6. 1. 19.

M. How dost thou say that God created all things?

Sch. That God the most good and mightie father, at the beginning and of nothing, by the power of his word, that is of Iesus Christ, his sonne, framed and made this whole visible worlde, and all thinges whatsoeuer they be that are contained therein, and also the incorporeall spirites whom we call angels.

Gen. 1. 1. & 2.
Pla. 33. b. 6. 7.
and 89. b. 11.
Act. 14. c. 15.
1. Cor. 8. a. 6.
Heb. 1. 2. 2.
Colof. 1. c. 16

M. But dost thou thinke it godly, to affirme that God created all spirits, euen those wicked spirites whom we call diuells?

Sch. God did not create them such, but they by their owne euilnesse fell from their first creation, without hope of reueris: and so are they become euill, not by creation and nature, but by corrupti-

Gen. 1. d. 1.
Iob. 8. f. 44.
Iud. b. 64

God createth and governeth all things.

one of nature.

M. Did God thinke it enough to haue once created all things, and then to cast away all further care of all thinges from thenceforth?

Psal. 73 a. 3.

& 104. b. 8. 9.

& c. & 145. c.

14. 15. & 147.

2. 5. 6. & c.

Col. 1. b. 16. 17.

Heb. 1. 2. 2. 3.

Gen. 1. d. 26.

29.

Psal. 8. b. 6. 7.

& 104. c. 14.

15. & c.

Prou. 1. d. 7.

Rom. 11. c. 36

Colos. d. 2. 5.

Gen. 1. d. 25.

& 2. b. 7. c. 8.

10. d. 21. 13.

Sch. No, but as God hath created all, so hee vpholdeth and governeth all, else would all soone runne to vtter ruine.

M. To what end doest thou thinke that almighty God hath created and doth gouerne all thinges?

Sch. The world it selfe was made for man, & all thinges that are therein, were prouided for the vse and profite of man.

And as God made all other thinges for man, so made hee man himselfe for his glorie.

M. What hast thou then to say of the first beginning and creation of man?

Sch. That which Moyses wrote, that is, that God fashioned the first man of clay, and breathed into him soule and life, and afterward out of the side of man, being cast in a sleepe, hee tooke out woman, and brought her into the world, to ioyne her to man for an helper and companion of his life.

M. Where at this day there is to be scene in both men and women so great corruption, wickednesse, and Perversnes, did God create them such from the beginning?

Sch.

Man created after Gods image.

Sch. Nothing lesse. For God being Gen. 2. 2, 26.
most perfectly good, can make nothing 27. 31.
but good. God therfore at the first, made Colos. 3. 6, 10.
man according to his owne image and
likenesse.

M. What was that image, according to the which
thou saiest that man was fashioned?

Sch. It is most absolute righteousnesse, Deu. 32. 3, 4.
& most perfect holinesse, which most pro- Rom. 6. c. 14.
perly belongeth to the very nature of Colos. 3. 2, 10.
God, the which image was in man, but 1. Ioh. 1. b, 3.
tell man by loue of him anar'd the same. and 2. d, 19.
& 3. 2, 3.

M. Tell me how came this to passe?

Sch. The woman, deceiued by the diuell, Sap. 1. c. 13.
perswaded the man to take of the fruits 14. &c.
which God had forbidden them, whereby Gen. 3. 2, 3, 4.
the image, according to the which they &c.
were created, was defaced, and both they Sap. 1. c. 13, 14.
and their posteritie became disobedient 1. Cor. 2. d, 14.
to God, froward and vnable to all good. Ro. 8. b, 7, 8.
nesse, & subiects, not onely to all worldly 2. Cor. 3. b, 3.
miseries, bodily diseases, and temporall Rom. 9. d, 23.
death, but also vnto eternall death and Eph. 5. b, 5, 6.
ouerlasting damnation.

M. But may it not seeme that God did too rigo-
rously punish the tasting of an apple?

Sch. Let us man extenuate the most
heinous offence of man, as a small trans-
gression.

The Parents sinne punished in posteritie.

Gen. 6.23.4. passe and weygh the deed by the Apple,
9.6.b,11.d,22 and by the onely excesse of gluttonie.
 For he with his wife catched and sharen
 with the guilefull allurements of sathan-
 by infidelitie revolted from the truch of
 God to a lie: he gaue credite to the falsse
Gen. 1. d, 19. suggestions of the serpent, wherein hee
Pla. 8. b, 4. 5. accuseth God of vntruth, of enuie, and of
6. Ric. & 104. malicious with-drawing of some good-
6. 14. 15. nes. Having receiued so many benefites,
 hee became most vnthankfull towards
 God the giuer of them, hee the child of
 the earth, not contented that he was
 made accordyng to the Image of God;
Gen. 1. d, 26. with intollerable ambition and pryde
27. sought to make himselfe equall with the
Col. 3. b, 10. maiestie of God. Finally, hee withdrew
Ok. 6. b, 7. himselfe from allegiance to his creator,
 yea and malperctly Hooks off his yoke.
 Claine therefore is it to extenuate the sin
 of Adam.

M. But why should al the posteritie for the parents
 sake loose all that felicitie, and fall to all miseries

Sch. God indued Adam with those or-
 naments, to haue them, or loose them, to
 him & his, that is to all mankind. And
 could not otherwise be, but that as of an
 euil

The second part of the Creed. Iesus.

euill tree euill frutes boe spring : so that Adam, being corrupted with sinne, al the issue that came of him, must also be corrupted with that originall sinne. Whom beloe we need not so much to complaine vpon our father Adam, seeing our selues by our many and great sinnes are most deseruedly fallen into all miseries, death, and damnation : for deliuerie from the which, there remaineth no helpe or remedie in our selues, or any other creature.

Mat. 7.c, 18.
& 12.c, 33.
Rom. 5.b, 12.
c, 14. 17. &c.
Osc. 6. b, 7.
Rom. 6.d, 23
2. Cor. ii. d, 3.
Eph. 5.b, 5, 6.

Q. What hope and comfort then is left, and in whom remaineth it?

Sch. God promised, that the Seed of the woman, which is Iesus Christ the sonne of the virgini Marie, should bruse the head of the Serpent, that is of the Diuel who deceiued them, and so should deliuer them and their posteritie that beleueed the same. And this is it, which now followeth in the second part of the Creed : I beleue in Iesus Christ.

Gen. 3.c, 14.
15.
Rom. 5.c, 15.
16. &c.
Gal. 3.c, 16.
19.
Heb. 2.d, 14.
15. 16.

Mat. 1.d, 22.
Act. 10.f, 38.
Col. 1.c, 13.

Q. What signifieth this name Iesus?

Sch. Iesus in our tongue, is as much to say, as the Saviour. For Iesus Christ the sonne of God, & the sonne of the virgini, hath deliuered and saved vs which

14.
Heb. 2.d, 14.
15.
1. Ioh. 3 b, 8,

Christ his Kingdome, and Priesthood.

were holden bound with wickednes, and shall in the soule bondage of the old serpent the Diuell, and were wrapped in the snares of eternall death.

M. Who gaue him the name of Iesus?

Sch. The Angell, by the commandment of God himselſe.

Mat. 1. d. 21.

Luk. 1. c. 31.

& 2. c. 21.

Pla. 2. a. 6.

Esa. 61. a. 1.

Dan. 9. d. 24.

25.

Luk. 4. c. 18.

Act. 4. c. 27.

Act. 10. f. 38.

Heb. 1. c. 9.

Luk. 1. c. 32.

Ioh. 28. f. 16.

Col. 1. c. 13.

2 Tim. 4. a. 1.

Rō. 13. d. 12.

& c. 16. c. 20.

2 Cor. 10. a.

4. f.

Eph. 6. b. 10.

II. & c.

Pla. 10. d. 4.

Heb. 4. d. 14.

15. & c. 5. b.

6. 7. & 7. a. 2.

3. b. 11. 2. & c.

& 9. d. 13. 14.

M. Now tel me what meaneth this name of Christ

Sch. It is as much to say, as Annoynted; whereby is meant, that he by the Holy Ghost is annoynted the soueraigne King, Priest, and Prophet.

M. Is Christs kingdome a Worldly kingdome?

Sch. No, but a spirituall and eternall Kingdome, that is gouerned and ordered by the word and spirit of God, which bring with them righteousness and life.

M. What fruite take we of this kingdome?

Sch. It furniſheth vs with strength and spirituall armour, to vanquish the flesh, the world, sinne, and the Diuell, the outrageous deadly enemies of our soules, and to liue virtuously and holily.

M. What manner of Priest is Christ?

Sch. The greatest, and an everlasting Priest, which onely is able to appeare before God, onely able to make the sacrifice that God will allow & accept, and onely able

Christ, Priest and Prophet.

able to appease the wrath of God.

M. To what commoditie of ours doth he thus?

Sch. For vs he craueth & prayeth peace and pardon of God; for vs he appeaseth the wrath of God, and vs he reconcileth to his Father: for Christ alone is our Mediator, by whom we are made at one with God. Yea it maketh vs as it were fellow Priestes with him in his Priesthood, giuing vs also an entry to his Father, that we may with assurednesse come into his presence, & be hold by him to offer vs, and all ours, to God the Father in sacrifice.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the seruantes of God, Christ himselfe the Sonne of God and Lord of all Prophetes, came downe from Heauen, his Fathers Ambassadour and Messenger to men, fully to declare his Fathers will, & to instruct men in the right knowledge of God, & of all truth. And so in the name of Christ are contained those three Offices which the sonne of God receiued of his father, and fulfilled, to make vs partners with him of all

Ioh. 14. d. 27
Act. 10. f. 37
Eph. 2. c. 14
15. &c.
Col. 1. c. 20
Heb. 9. d. 14
15.
1. Tim. 2. b. 5
Rom. 8. c. 15
& 12. a. 1
Gal. 4. a. 5
Eph. 3. b. 12
Heb. 4. d. 15
16.

Luc. 7. c. 16
Act. 7. c. 37
Heb. 4. a. 2
Ioh. 8. b. 26
40. & 15. c. 15
& 17. a. 6. & c.
& 18. g. 37.

Christ the Sonne of God, and our Lord.

the fruit thereof. For the Sonne of God is not onely called, and is indeed Iesus Christ, that is, Saviour, King, Priest, and Prophet, but also he is so for vs, and to our benefite and saluation.

Mat. 2. c. 15. & 3. d. 17.

Ioh. 1. b. 14. c. 34. & 14. b. 10. 11.

Heb. 1. a. 2. 3. & 5. b. 5.

Rom. 8. b. 14. 15.

Gal. 4. a. 3. 54

Eph. 1. a. 5.

1. Ioh. 3. a. 1.

Mat. 9. a. 6. & 10. a. 1. & 21. c. 18. & 28. d. 18.

Luc. 1. d. 32. 33.

Eph. 1. d. 20. 21. & c.

M. How dost thou call Christ the onely Sonne of God, seeing also the godly are also so named the Children of God.

Sch. For that Christ is the onely naturall Sonne of God, of one substance with the Father, and we being by nature the children of old Adam, are made the children of God by adoption, grace, and favour, through Christ our Saviour.

M. What meaneth it that thou dost call Christ, our Lord?

Sch. For that the Father hath giuen him dominion ouer Men, Angels, and all things, and that he governeth the kingdome of God, both in heauen & in earth, with his owne will and power.

M. What more?

Deut. 10. b. 12 & 20.

Mal. 1. b. 6.

Luc. 9. c. 23. 24. & 14. d. 26. 27.

Heb. 2. a. 5. 6. & c. 9. 10.

Sch. Whereby are all the godly put in minde, that they are not at their owne libertie, but that both in their bodies and soules, and in their life & death, they are wholly subiect to their Lord, to whom they ought to be obedient and seruiceable

in

The humanitie and birth of Christ.]

In all things, as most faythfull seruants.

M. What followeth next?

Sch. Next is declared how he tooke vp
on him mans nature, and hath performed
all thinges needfull to our saluation.

M. What, is then necessarie that the Sonne of
God should be man?

Sch. Yea, for necessarie it was that what
man had offended against God, man
should abide and satisfie it; which most
beaue butthen, none but Iesus Christ,
both God and Man, was able to beare.
Neither could there be any other media-
tor to make peace betweens God & man,
but Iesus Christ both God and man.

M. What followeth?

Sch. That, Hee was conceived of the
holy Ghost, borne of the virgin Marie.

M. And why was he not begotten after the usuall
and naturall manner?

Sch. Because he who came to cleanse vs
from our sinnes, must needes be cleane
from sinne himselfe. And therefore was
that most pure Lambe of God Iesus

Christ, by the maruellous working of
the holy Ghost, conceived and borne of
the virgin Marie without sinne.

M. Why is the virgin Marie by name expressed?

Sch.

Math. 3. c. 17.

& 17. d. 21. &

20. d. 18. 19.

Iohn. 1. b. 14.

& 11. f. 50. 51.

Rom. 5. c. 15.

&c.

1. Cor. 15. c.

21. 22.

Phil. 2. a. 6. 7.

&c.

Hob. 1. b. 9.

1. Tim. 1. b. 5.

Heb. 9. b. 14.

15. & 9. d. 24.

1. pet. 2. d. 21.

24.

Ioh. 1. c. 19. d.

36.

1. Cor. 7. b. 7.

Heb. 14. d. 15.

& 9. d. 14.

Mat. 1. c. 23.

Luc. 11. c. 35.

35.

The order of Christes death.

Gen. 22. d. 18 *Sch.* That Christ may be knowne to be
Est. II. 2. 17 that true seed of Abraham and David, of
Mat. I. 2. 1. whom it was from God foretold, and
&c. & 22. d. foretold by the prophetes of the 1200
42. phets; of the which, Abraham, David,
Rom. I. 1. 2. and the virgin Mary linially descended.

M. Proceed in rehearsing thy beliefe.

Sch. He suffered vnder Poncius Pilate,
 was crucified, dead, and buried.

M. Why doth the Creed omit the story of his life,
 and passeth straight from his birth to his death?

Est. 53. *Sch.* Because in the Creed are rehearsed
Act. 13. 8. 23 onely the chiefe poyntes of our Redemp-
27. &c. tion, and such thinges as so properly be-
 long to it, that they containe, as it were,
 the substance thereof.

M. Rehearse the order of his death somewhat
 more plainly.

Sch. Hee was most wickedly betrayed
Mat. 26. b. 14 by Iudas his owne Disciple, who was
15 & c. & 27. with mony corrupted and hired therebu-
the whole. to, he was forsaken of all his Disciples,
Mat. 14. c. 45. denyed and forsworne by Peter, falsely
&c. and 15. and maliciously accused by the Iewes,
the whole. condemned by Pilate the Romanne pre-
Luk. 22. c. 47 sident; he was buffeted, scourged, crow-
&c. and 23. ned with Thornes, & clothed in Purple,
the whole. and otherwise abused and scourged, both
Ioh. 18. & 19. most
the whole.

Christes passion, willing or unwilling.

most cruelly and spitefully: and finally with his Crosse laid vpon his necke, hee was haled out of the Cite into the place named Caluerie; where betweene two Theeues they villanously nailed him vpon the Crosse; vpon the which being extremely tormented, hee suffered most painfull and shamefull death, sustaining with all tormentes of minde more cruell then any bodily death.

M. Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most vile and cruell death was most terrible to his humane nature, yet did he submit his will vnto his Fathers will, who had appointed him vnto the same, & so he suffered the said vile reproches, tormentes, & most cruell death, both willingly obeying his Father: and most patiently praying for those who crucified him.

M. Why would God haue his most innocent Son to suffer such a shamefull and painefull death?

Sch. Christ became our surety & pledge vnto his father, to answere, pay, & suffer, whatsoeuer we did owe, and had deserued. And therefore he (though himselfe most innocent) suffered for vs most wic-

ked

Mat. 26. 37.

38. 39. 41. 42

3. 1. 5. 53. &

25. d. 28.

Mar. 10. d. 45.

Ioh. 10. c. 11.

15. v. 17. 18.

Phil. 2. b. 8.

Luk. 23. c. 34

Esa. 53. the

whole.

Rom. 1. a. 3.

2. Cor. 5. d. 21

Gal. 1. a. 4.

Eph. 1. d. 3. &

b. 7. & c.

Col. 1. c. 13. c.

14. & 2. c. 13

14.

The benefits of Christes death.

1. Pet. 3. d. 12.
& 4. 1.
Ioh. 3. c. 16.
2. Cor. 15. d. 31

ked sinners. And his father laid our bur-
then upon him, according to that rigor of
the law and iustice: that for his sake he
might deale most mercifully with vs.

M. Rehearse me then the summe of those bene-
fites, which we enioy by Christes death.

Sch. Christ, as I before touched, peeled
himselfe in our stead and place, to satisfie
for our sinnes before God his Father, to
appease the wrath of God towards vs
for our disobedience, by the sweete sacri-
fice of his obedience, and to make vs ac-
one with God; and so Christ, the most in-
nocent Lambe of God was bound, to set
vs sinners at libertie, who were thrall
vnto Satan, death, & damnation. Christ
most guiltlesse was accused and condem-
ned by the sentence of a worldly Iudge,
that he might acquit vs most guiltie and
most worthy to be condemned, before
the heauenly iudgement seate. Christ by
his precious blood shed for vs, hath clem-
sed and washed away the spots and filth
of our sinnes. And finally, Christ by his
undeserued reproches, most painefull and
shamefull death, hath deliuered vs from
eternall paine, shame, and death ever-
lasting, which wee had most iustly de-
serued

Rom. 5. b. 8.
10. 11.
2. cor. 5. d. 18
19. 20. 21.
Eph. 2. c. 14.
13. 14. 17. & c.
Heb. 7. d. 26.
27. & 9. d. 12.
14. & 10. c.
15. 14. 17.
Rom. 8. 1. 12.
c. 33. 34.
Col. 1. c. 3. 14
& d. 10. 21.

12. 27.
Psal. 51. b. 7.
Heb. 9. d. 14.
1. Ioh. 1. b. 7.
Apoc. 1. b. 5.
1. Pet. 2. d. 21.
22. & c.

The benefites of Christs death.

serued by our finnes, which finnes are buried with Christ, and cleane remoued from the sight of God. And so a! Christs suffering is a medecine and remedie to all our miseries, whereinto we are fallen either originally by Adam, or afterwards by our owne wickednesse, so that we faithfully beleue in him and embrace him.

Rb. 4. b, 7. 8.
Col. 2. c, 13.
14.
Heb. 10. c, 17.
Rom. 8. a, 1. 2.

M. Notwithstanding do we suffer death of the body, which is a parcell of the punishment due to sinne?

Sch. Death of the bodie, which without Christ was the gate to hell, is now by Christ made to all that beleue in him the gate and passage into heauen: euen as he himselfe did by death enter into his kingdom, so that death which before was a punishment, is now by Christ become a vantage.

Luc. 23. f. 43.
Ioh. c. 25. 26.
1. Cor. 15. c.
18.
21. g, 54. 55.
&c.

M. Commeth there any other profite vnto vs by the death of Christ?

1. Thes. 4. c,
13. 14.

Sch. Christs suffering and death is not onely a medecine of our miseries, as I before noted, but also an example for vs to follow.

Phil. 2. c, 21. 23.
Apoc. 14. c, 13

M. Declare that more plainly.

Ephe. 5. a, 2.
1. Pet. 2. d, 21.
&c. & 4. 1. 1.

Sch. We ought after this example to be obedient

2. &c.

What we are taught by Christs passions.

Ioh. 3. b, &c. obedient vnto the will of God our hea-
 Ephe. 5. a, 2. uenly father, and patiently to take all in-
 1. Pet. 2. d, 21. iuries at mans hands, and to crucifie the
 &c. 2. 4. a, 1. wicked lusts of the flesh, & to be as dead
 2. &c. and buried vnto sinne: so that wee sinne
 no more hereafter, after the example of

Ro. 6. a, 2 4. Christ our Saviour, who was crucified
 7. b, 11. &c. dead and buried for sinne: and to deede
 Gal. 3. d, 20. naughtie lusts (which otherwise are un-
 and 5. d, 24. bridle) are in those, who by faith doe
 Col. 2. c, 13. cleane vnto Christ, by the vertue of his
 &c. death, as it were crucified, and the bur-
 ning heate of them so quenched by his
 blood, that they may easily be brought to
 obey the spirit. So that we are holpen by
 the vertue of his death, to perfoyme that
 which we are moued vnto by the exam-
 ple of his life and death.

Ro. 14. b, 7. 3. M. Are we not hereby put in minde of our dutie
 1. Cor. 6. d. also towards Christ?
 20. and 2. Sch. We are indeede taught that we are
 Cor. 5. d, 15. not our owne, to doe what wee list: but
 1. Thes. 5. b, that wee are wholly Christs, who hath so
 20. deerely bought vs, most bounden to obey
 Ro. 5. b, 8. 10. him, and to doe his will, most bounden to
 Mat. 10. d, 37. loue him who so deerely loued vs first,
 and 16. d, 25. being yet his enemies, most readie a-
 Luc. 9. c, 23. gaine
 24. &c. and
 14. 1. 2. 6.

Christes buriall and descending into hell.

gaine to peeble all that is ours, yea and our selues wholly vnto Christ, who hath giuen himselfe wholly vnto vs: most ready for his sake to forsake, not onely all worldly thinges and pleasures of this life, but also to loose our liues rather then wee forsake Christ, & our loue and dutie towards him: for happie is the death, that being due to nature, is chiefly peeled to Christ: for Christ, I say, which offered and peeled himselfe to willing death for vs, and who being the author of life, both will and is able to deliuer vs, being dead, from death, and to restore vs to life euerlasting.

Mat. 16. d. 25.

Mar. 8. d. 35.

&c.

M. Why dost thou also adde that he was buried?

Sch. His dead bodie was laid in graue that his death should be moze euident, & that all men might certainly knowe it, For if he by and by had reuiued, many would haue brought his death in debate and question and made it doubtfull.

Mat. 27. d. 40.

& 27. g. 59.

60. &c.

1. Cor. 15. d. 4.

M. What meaneth his descending into hell?

Sch. That as Christ in his bodie descended into the bowels of the earth, so his soule descended from the bodie, hee descended into hell, and that therewith also the vertue

1. Pet. 1. 19.

Ioh. 8. d. 14.

The death and resurrection of Christ.

i. Co. 15. g.
54. 55. &c.
Heb. 2. d. 14.
15.

Ioh. 5. c. 25.
28. and 11. c.
25. 26.
Ro. 14. b. 8. 9
Col. 1. c. 13.
14. 19. 20.

vertue of his death so pearled through to the dead, and to very hell is selfe, that both the soules of the vbelicuing felt their most painefull and iust damnation for infidelitie, and Sathan himselfe, the Prince of hell, felt that all the power of his tyrannie and darkenesse was weakened, vanquished, and fallen to ruine, and on the other side, the dead who while they liued, believed in Christ, vnderstood that the worke of their redemption was now finished, and perceiued the effect and strength therof with most sweete & assured comfort.

M. Now lets goe forward to the rest
Sch. The third day after he rose againe & by the space of fortie daies often-times shewed himselfe alieue, and was conuersant among the disciples, eating & drinking with them.

M. Was it not enough that by his death we obtaine deliuerance from sinne and pardon?

Sch. That was not enough, if we consider either him or our selues. For if hee had not risen againe, hee could not be thought to be the son of God, nor could haue beene our sauiour from death. But

not

The fruites of Christs resurrection.

now rising from death to eternall life, he declared the power of his Godhead: and hath shewed himselfe the conquerour of sinne & death, yea of the diuell himselfe.

Rom. 31. a. d.
and 2. 24. b. 9.
10. & 8. 2. 1. 2.
&c.
1. Cor. 15. d. 16

M. What profit bringeth it to vs, that Christ rose againe?

g. 54. &c.
Eph. 1. d. 20.
&c.

Sch. Manifest and diuerse. For from thence cometh vnto vs an endeavour, vertue, and strength, to liue well and happily: thereby Christ indueth vs with righteousnesse, which before we lacked. And Christ by his resurrection from death to life, is become to vs the author of life. For from thence haue we hope, that our mortall bodies also shall one day be restored from death, and rise againe, for that he hath made vs partakers of his resurrection and life. For it cannot be that Christ our head rising againe, should suffer vs the members of his bodie to be consumed, and utterly destroyed by death.

Phil. 2. b. 9. &c.
Ga. 2. d. 19. 20
Rom. 4. d. 25.
& 5. c. 15. &c.
& 6. 2. 4. 5. b.
11. 12. &c.
1. Cor. 15. c.
20. &c.
1. The. 4. d. 14.
&c.

M. Proceed.

Colloso. d. 8.
2. Tim. 2. b.
11.

Sch. As the scriptures doe teach, that Christ is risen for our righteasnesse, so doe they also teach, that we after his example should rise from the dead.

Ro. 6. 2. 4. &c.
b. 9. 10. 11. &c.
Eph. 5. d. 23.
Col. 3. a. &c.

D.

workers

workes of sinne, & liue from henceforth vnto righteousness and holinesse: to the performance whereof, Christ indueth vs with strength, by the vertus and power of his glorious resurrection.

M. What followeth in the Creed?

Mar. 16. d. 19. *Sch.* He ascended into heauen, and sitteth on the right hand of God the father, &c.
Luc 24. g. 54.
Act. 2. b. 9. 10.
&c.

Ioh. 12. b. 8. M. Tell me how this is to be vnderstood?

and 16. b. 10. *Sch.* Plainly that Christ in his body ascended into heauen, where hee had not afore beene in his bodie.
c. 16. d. 28.
and 20. d. 17.

M. Is he then here in the earth no more with vs?

Sch. Hee did himselfe shew vnto his Apostles, that they should not haue him alwayes with the, which is to be vnderstood of his bodily presence. For in the nature of his Godhead, which filleth all things, both he euer was in heauen, and also with the same, and with his spirite hee is alway present in earth with his Church, and shall be present till the end of the world.
Ioh. 12. b. 8.
Ioh. 17. 2. 5.
Mat. 18. c. 20.
and 28. d. 20.
Ioh. 14. d. 18.
and 16. b. 7.
Ro. 8. b. 9. &c.

M. Then are we not left without his helpe & protection, though we haue not his bodily presence?

Sch. No forsooth. For Christ sitteth on the

Christ sitting at the right hand of God.

at the right hand of God, doth which his power, wisdom, and providence, rule and dispose the world, move, governe, and order all things: and as hee promised, hee sendeth downe his holy spirit from heauen into our hearts, as a most sure pledge of his good wil, by which spirit hee bringeth vs from darknesse and mist into open light; he giueth sight to the blindness of our mindes, hee chaleteth sorrow out of our hearts, and doth comfort and strengthen vs; and the same will he doe vnto the worlds end.

Mar. 28. d. 18

Ioh. 16. b. 7.

& 17. a. 1. &c.

Ephe. 1. d.

10. and 4. b. 8.

&c.

Phil 2. b. 9.

10.

Colo. 1. c. 18.

Apoc. 11. d.

15.

Rom. 5. a. 5.

and 8. a. 4. 5.

b. 9. &c.

M. Now as touching Christ, what doest thou chiefly consider in his ascending and sitting at the right hand of his father?

Sch. It was meet that Christ which from the highest degrees of honour and dignity, had descended to the basest estate of a servant, and to the reproch of condemnation and shamefull death, should on the other side obtaine most noble glorie, and excellent estate, even the same which he had before, that his glorie and maiestie might in proportion aunswere to his baseness and shame.

Ephe. 1. d. 17.

&c.

Phil 2. b. 8. 9.

&c.

Ioh 17. a. 5.

M. What profit take we of his ascending into heauen and sitting on the right hand of his father?

D 2.

Sch.

What we are taught by Christs ascention.

Ioh. 14. 2, 3. *Sch.* For Christ, as he had descended from
 &c. the earth, as into banishment for our sakes: so when he went vp into heauen, he entred in our
 his fathers inheritance, he entred in our name, making vs a way and an entrance thither, and opening vs the gate of heauen, which was before shut against vs for sinne. Moreover, he being present in the sight of God, as commending vs vnto him, and making intercession for vs, the paterne of our cause, who being our advocate, our matter cannot quail.

M. But how can wee follow his example in his ascending vp to heauen?

1. Cor. 15. f. *Sch.* We ought from henceforth to look
 47. 48. &c. vp to heauen, & to raise vp our mindes and heartes thither, where Christ is at the right hand of the father, bending all our thoughtes and studies vpon diuine, eternall, and heauenly thinges, and not vpon earthly, worldly, and transitorie thinges.

M. What more?

Esa. 1. b. 11. *Sch.* We are furthermore taught, pure-
 c. 16. 17. &c. ly and sincerely to worshippe Christ the
 Mat. 5. 2, 8. Lord, now reigning in heauen, not with
 &c. any earthly worshippe, traditions, or
 ch. 4. c. 20. baine
 I &c. d. 24.

Of the Worlds end and last Iudgement.

aine inuentions of men, but with hea-
uily and very spirituall worship, such
as may best besee me both vs that giue it,
and him who receiueth it.

Now I would heare thee tell me shortly,
what thou hast learned of the last Iudgement,
and of the end of the World;

Sch. Christ shall come in the cloudes of Mat. 24. c. 29.
heauen with most high glory, and with 30 31. & 25.
most honorable and reuerend maiestie, 31 32. &c.
waited on, & beset with the company and 1. Cor. 15. g.
multitude of holy Angels. And at the 42. &c.
horrible sound and dreadfull blast of trum- 2. Pet. 3. 10.
pet, all the dead that haue liued from the &c.
creation of the world to that day, shall rise Rom. 14. b.
again with their soules & bodies whole 10. 12.
and perfect, and shall appeare befoze his 1. Cor. 4. a. 4.
throne to be iudged, every one for him- 5.
selfe, to giue account of their life, which 2. Cor. 5. b.
shall be examined by the righteous and 10. 11.
seuere Iudge, according to truth.

M. Seeing death is certainly appoynted for all
men, how dost thou in the Creed say, that some
shall then be quicke or aliue?

Sch. S. Paule teacheth, that they which 1. Cor. 15. g.
then shall remaine aliue, shall suddenly 51.
be changed and made anew; so that the 1. Thes. 4. 13, 17
corruption of their bodies being taken
away,

The last Iudgement. The holy Ghost.

away, and mortalitie remoued, they shal
 1, Cor. 15. g. put on immortalicie. And this chan-
 13-80 shall be to them in stead of death, because
 the ending of corrupted nature, shall
 be the beginning of a nature vncorrupted.

M. Ought the godly in thinking vpon this iudg-
 ment, to be stricken & abashed with feare, and
 dread it, and shrinke from it?

Rom 8. 2, 1. c Sch. No, but rather to conceiue gre-
 15. d, 23. g, 38. hope and comfort thereby. For hee shall
 38. giue the sentence, which was once by the
 1. Cor. 1. b, 7. Iudges sentence condemned for vs :
 Phil 3. d, 20. the end that we coming vnder the grie-
 Tit 2. d, 13. uous iudgement of God, should not be
 1, Pet 3. c, 12 condemned, but acquitted in iudgement.

The third M. Sith then thou hast now spoken of God the
 part. Father the Creator, and of his Sonne Iesus Christ
 the Sauiour, and so hast ended two partes of the
 christian Confession ; now I would heare thee
 speake of the third part, what thou beleeuest of
 the holy Ghost?

Mat. 28. d, 19 Sch. I confesse that the holy Ghost is
 1. Ioh. 5. b, 7. the third person of that most holy Trinitie,
 Ioh. 14. d, 26, proceeding from the Father and the
 & 15. d, 26. & Sonne, before all beginning, equall with
 16. b, 7. & 20 them both, & of the very same substance,
 1, 21. and together with them both to be ho-
 Act. 5. 3, 3. 4 noured and called vpon.

Effectes of our sanctification.

M. Why is he called Holy?

Sch. Not onely for his owne holinesse, Rom. 7. 4. & 15. d. 16.
but also for that by him the elect of God, 2. Thes. 2. c.
and the members of Christ are made 12.
holy: for which cause, the holy scriptures Tit. 3. b. 5.
haue called him the Spirit of sanctifi- 1. Pet. 1. 2, 2.
cation.

M. In what things doest thou thinke that this Sanctification consisteth?

Sch. First, we are by his diuine inspirati. Ioh. 3. 2, 5. 6.
on newly begotten; and therefore Christ Tit. 3. b. 5.
sayd, that wee must be bozne againe of Rom. 8. c. 15.
Water and the Spirit. Also, by his hea- d. 13.
uenly breathing on vs, God the Father Gal. 4. 2, 5. 6.
doth chuse & adopt vs to be his children, Rom. 8. c. 14.
and therefore hee is worthily called the 15. & c.
Spirit of adoption, who is in our heartes, 2. Cor. 1. d.
as the seale of our election, perswading 22. & 5. 2, 5.
and assuring vs, that Gods benefites Eph. 1. c. 13.
through Christ, are all ours. 14.

M. Goe forward.

Sch. The holy Ghost expoundeth and Ioh. 14. b. 27.
openeth the diuine misteries vnto our d. 26. & 16. b.
minde, and by his light the eye of our 13. & 20. 1.
soules are made cleere to vnderstande 22. 13.
them. By his iudgment, sinnes are either 1. Cor. 2. c. 10
pardoned, or reserued. By his strength, 11. d. 13. 15.
Anfull flesh is subdued and tamed, and Eph. 1. d. 17.
Rom. 8. 2, 5.
b. 9. & c.

The workes of the holy Ghost.

Act. 1. a. 4. 1.
17. &c.
1. Cor. 12. 2.
4. 7.

corrupt desires are bidden, and restrained. At his will manifold gifts are distributed among the godly.

M. Hast thou any more to say hereof?

Ioh. 14. b. 16.
a. 26. & 15. d.
26. b. 16. a. 7.
Rom. 8. b. II.
1. Cor. 12. a.
4. 7. & c. b. 11
13. &c.

Sch. In the manifold and diuers discomforts, molestations, and miseries of this life, the holy Ghost, with his secret consolations, and with good hope, both allwage, ease, & comfort the griefes and mourning of the godly, which commonly are in this world most afflicted, & whose sorrowes doe passe all humane consolation, whereof he had the true and proper name of Paraclet, or the Comforter. And finally, by his power, our mortall bodies shall rise and be aliuie againe. Briefly, whatsoener benefites are giuen vs in Christ, all these wee vnderstand, feelee, and receiue the workes of the holy Ghost. Not vnworthily therefore wee put confidence and trust in the author of so great giftes, and doe worship and call vpon him.

The fourth
part.

M. Now remaineth the fourth part of the holy catholike Church, of the which I would heare what thou hast to say?

Sch. I may briefly say, that the Church is the body of Christ.

M,

The holy Catholike Church.

M. Yea, but I would haue it somewhat more plainly and at large.

Sch. The Church is the body of the Christian Common-weale, that is, the vniuersall number and fellowship of all the faythfull, whom God, through Christ, hath before all beginning of time, appoynted to euerlasting life.

M. Why is this poynt put into the Creed?

Sch. Because, if the Church were not, both Christ had died without cause, and all the thinges that haue been hitherto spoken of, should be in vaine, and come to nothing.

M. How so?

Sch. Hitherto wee haue spoken of the causes of saluation, and haue considered the foundations thereof, namely, how God by the deseruing of Christ, loueth and dearely esteemeth vs: how also by the worke of the holy Ghost, we receiue this grace of God, whereunto wee are restored. But this is the only effect, that there bee a Church, that is, a companie of the Godly, vpon whom these benefices of God may be bestowed.

M. Why doest thou call this Church, Holy?

Sch.

I. Cor. 12. d. 27.
Eph. 1. d. 22.
23.
Colos. 1. c. 18. d. 24.
Rom. 12. b. 5. &c.
I. Cor. 12. b. 12 13. &c. 5.
10. d. 26.
Eph. 1. a. 4. 5. & 3. b. 9. 10.
Mar. 25. f. 33
Mar. 16. c. 18.

Act. 20. f. 28.
I. Cor. 12. b. 12. 13. &c.
Eph. 1. a. 3. 4. 5. &c. d. 11.
&c. & 3 b. 9.
10. d. 21. & 5 d. 25. |
1 Tim. 3. d. 15. &c.

Rom. 8. c. 29 *Sch.* That by this marke it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath restored vnto holinesse of life and innocencie.

M. Is this holinesse which thou doest attribute to the Church, already in all poyntes perfect?

Rom. 8. f. 16. *Sch.* Not yet, for so long as we live a mortall life of this world (such is the frailty of mankind) we are of very weak strength, wholly to shun all kind of vices. Therefore the holinesse of the Church is not yet full and perfectly finished, but yet very well begun. But when it shall be fully ioyned to Christ, from whom it hath all cleannesse and purenes, then shall it be clothed with innocencie and holines in all poyntes fully and perfectly finished, as with a certaine summe white and most pure garment.

M. To what purpose dost thou call this Church, Catholike?

Sch. It is as much as if I called it vniuersall: For this company or assembly of the godly, is not pent vp in a certaine place or time, but it containeth the vniuersall number of the faythfull that haue

The communion of Saints.

haue liued, doe liue, and shall liue in all places and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ, the onely head of that body.

M. Now I would haue thee tell me, why after the holy Church, thou immediately addest, that wee beleeue the Communion of Saints?

Sch. Whereas God hath them that worship him purely & sincerely, in all countries & places, and in all times and ages, all they though seuered in distant times & places, are yet members most neerely ioyned & knit together of one and of the selfe same body, whereof Christ is the head. Such is the Communion that the godly haue with Christ, & among themselves. For they are most neerely knit together in communitie of spirit, of sapth, of sacraments, of prayers, of forgiveness of sinnes, of eternall felicitie: and finally, of all the benefites that God giueth his church through Christ. And they are ioyned together among themselves in sincere loue, conoord, & vnitie. And because this Communion of Saints cannot be perceiued by our senses, nor by any naturall

Mat. 28. d. 19

Act. 2. a. 5. 9

b. 10. &c.

1. Cor. 12. b.

12. 13. &c.

Eph. 1. d. 22.

23. & 2. c. 12.

&c. & 4. 3. 4.

&c. c. 15. 16.

Colos. 1. c. 18

1. Cor. 12. b.

12. &c. c. 20

&c. d. 26. &c.

Eph. 4. 15. 5

16.

Colos. 1. c. 18.

& 2. d. 19.

Eph. 4. a. 3. 4

c. 19. 16.

Col. 2. d. 19.

Mat. 22. d. 39

Ioh. 13. d. 34.

35.

Rom. 12. b. 5.

&c.

1. Cor. 10. f.

14. & 13. b. 4

5. &c.

2. Cor. 11. f.

18. 29.

Gal. 6. 2. 1.

Phil. 2. 2. 1.

&c.

turall

The Church visible and inuisible:

turall kind of knowledge, for force of vnderstanding, as other ciuill communities and fellowships of men may be; therefore it is heere rightly placed among these thinges that are to be beleueed.

M. Is this Church thou speakest of, a visible or inuisible Church.

Sc. Here in the Creed is properly intreated of the congregation of those, whom God by his secret electiō hath adopted to himselſe through Christ: which Church can neither be seene with eyes, nor can continually be knowne by signes. Yet there is a Church of God visible, or that may be seene, the tokens & marks whereof he doth shew and open vnto vs.

M. What be those tokens?

Sch. Wheresoever the Gospel of Christ our Saviour is sincerely taught, God by prayer truly called vpon in the name of Christ, the holy Sacramentes are rightly administred, and Discipline duly vſed, there the companie of Christian men and women assembled, is a visible Church of Christ.

M. Are not then all they that be in this visible Church, of the number of the elect to euerlasting life?

Sch.

Rom. 8. c. 29.
30. 33.

Eph. 1. 2, 4, 5.
8c. b, 11.

Colo. 3. b, 12.

Esa. 55. b, 10.
11.

Luk. 24. c. 47

Ioh. 4. b, 13.

14. & 15. c. 16

& 10. c. 23.

Ro. 10. b, 8, 9

1. Cor. 11. d.

20. 21, 23. &c.

Mat. 18. c. 16.

17. d. 19. 20.

& 28. d. 19.

The forgiuenesse of finnes.

Sch. Many by hipocrisie and counterfai-
ting of godlinesse, doe ioyne themselves
to this fellowshippe, which are nothing
lesse then true members of the Church.
But forsomuch as whersoever the word
of God is sincerely taught, and his Sa-
craments rightly ministred, there are
euer some appointed to saluation by
Christ: wee count all the whole compa-
nie to be the Church of God, seeing also
that Christ promiseth, that himselfe will
be present with two or thre that bee ga-
thered together in his name.

Mat. 13. c. 19.
&c. d. 25. &c.
f. 47. &c.
Esa. 55. b. 10.
11.
Mat. 18. d. 19.
&c. vt supra.

M. Why dost thou after the church make men-
tion also of the forgiuenesse of finnes?

Sch. First because the keyes wherewith
heaven is to bee opened and shutte, that
is, the power of binding and loosing, of
reseruing and forgiuing of finnes, which
standeth in the ministerie of the word of
God, is by Christ giuen and committed
to the Church, and properly belongeth
vnto the Church. Secondly, because
no man obtaineth forgiuenesse of finnes,
that is not a true member of the Church,
which is the bodie of Christ: that is such
a one as doth not earnestly, godly, holi-
ly,

Mat. 16. c. 18.
13. and 18. c.
17. 18.
Io. 20. f. 22. 23
1. Tim. 3. d. 15.
Mat. 24. b. 13.
Ioh. 15. a. 4. 5.
&c.
Col. 2. d. 12.

The Church. Salvation, Remission, Satisfaction,
ly, yea and continually, and to the end
embrace and maintain the common fel-
lowship of the Church.

M. Is there then no hope of salvation out of the
Church?

Ioh. 15. 1, 4, 5

&c.

Col. 2. d, 18.

19.

1. Tim. 2. d,

15.

Sch. Out of it can be nothing but dam-
nation, death and destruction. For what
hope of life can remaine in the members
when they are pluckt asunder, and cut
off from the head and bodie?

M. What meanst thou by this word forgiveness?

Psal 133. 1, 2.

10. 3. 4, 16, 17.

Act. 13. 38.

39. & 26. d, 18.

Rom. 3. d, 24.

15. 18.

Ephe. 1. b, 7.

Col. 1. e, 13, 14.

Sch. That the faithfull doe obtaine at
Gods hand pardon of their offences. For
God for Christs sake, who hath satisfie-
d for sinne, freely forgiveth all that be-
leeue in him, their sinnes; and delivereth
them from iudgment, damnation, and
paine due for the same.

M. Cannot we then by godly works satisfie God,
and by our selues merite pardon of our sinne?

Vi supra. &

Esa. 35. 2, 4, 5.

Rom. 5. b, 8.

10.

Gala. 3. c, 16.

Col. 1. e, 20, 21.

1. Tim. 1. c, 9.

10.

He. 9. d, 14, 15.

Sch. Christ alone by the suffering of his
paines, and with his death, wherewith he
hath paid and performed the penaltie of
our sinnes, hath satisfied God. Therefore
by Christ alone wee haue access to the
grace of God. We receluing this bene-
fite of his free liberalitie and goodnesse,
haue nothing at all to offer, or render a-
gain

The centrall parts of repentance
gaine to him, by way of recompence.

M. Is there nothing at all to be done on our behalfe that we may obtaine forgiveness of finnes?

Sch. The Lord promiseth that hee will pardon sinners if they repent, if they amend, and turne their hearts from their naughty lines vnto him. Wherefore repentance, and amendment of life are necessarie on our part, that we may obtaine remission of our finnes past.

M. How many parts be there of repentance?

Sch. First we ought to acknowledge and confesse our finnes befoze God, and be hartily sorry, and ashamed that wee haue offended his maiestie, and earnestly to hate, and utterly to abhorre sinne. This sorrow some call contrition.

M. What more?

Sch. Least the greatnes of sorrow should bring vs vnto desperation, our minde is comforted by faith, which doeth put vs in good & certaine hope of obtaining pardon of our finnes at Gods hand, through Christ our Saviour. And this is that we professe, that wee beleue the forgiveness of finnes.

M. Is man able in this feare, & these hard distresses, to deliuer himselfe by his owne strength?

Sch.

Exo. 18. b. 18.

Ex. 18. d. 21 c.

30. 31. 32. &

33. c. 14. & c.

Mat. 4. c. 17.

Luc. 4. f. 31.

Psa. 31. a. 3. 4.

5. & 51. a. 3. 4.

Prou. 28. c. 13

Luc. 15. d. 18.

21.

1. Ioh. 1. d. 8. 9

Psa. 6. d. 6. 7.

& 31. b. 9. 10.

& 38. a. 3. 4.

& c. b. 8. & c.

c. 17. 18. & c.

and 51. c. 17.

1. Cor. 11. g. 31

2. Cor. 7. c. 2.

10. 11. & c.

Mat. 17. a. 3.

4. & c.

2. Cor. 2. b. 4.

7. 8.

Luc. 7. f. 38. g.

47. & c. & 15.

d. 18. 20. 21. &

18. c. 13. 14. &

23. d. 42. 43.

and 24. c. 47.

Act. 2. f. 37. 38

& 3. d. 19. &

16. f. 30. 31.

1. Tim. 1. c.

15. 16.

Psa. 23. a 3, and 30. b. 10. and 51. b. 7. 8. 10. 11. 12. &c. 80. a 3. b. 7. c. 18. &c. **Ast.** 11. c. 18. **2. Cor.** 1. a. 3. 4 **1. Thes.** 1. d. 16. 17. **1. Tim.** 2. d. 25. **Mat.** 22. d. 30 &c. **Ioh.** 11. c. 25. 26. &c. **1. Cor.** 15. the whole. **1. Cor.** 15. c. 14. 17. 18. 19. **Luk.** 16. c. 22. & 23. f. 43. **Rom.** 8. b. 11. **1. Cor.** 15. f. 43 &c. g. 53. &c. **Phil.** 3. d. 22. **2. Cor.** 5. a. 1. 2. **1. Thes.** 4. c. 13. 15. &c.

Sch. Nothing lesse. For it is onely God, which strengtheneth man, despairing of his owne estate, raising him vp in affliction, restoreth him being in bitter misery, and by whose grace the sinner conceiveth this hope, minde and will, that I speake of.

M. Now rehearse the rest of the Creed.

Sch. I beleene the resurrection of the bodie and life euerlasting.

M. Because thou hast touched some what of this before, in speaking of the last iudgment, I will aske thee but a few questions whereto or why doe we beleue these things?

Sch. Although we beleue that the soules of men, are immortall and euerlasting, yet if we should thinke that our bodies should by death bee vtterly destroyed for euer, then must we needs be wholly discouraged, for that wanting the one part of our selues, we should neuer intirely possesse perfection and immortallitie.

We doe therefore certaiuely beleue, not only that our soules, when we depart out of this life, being deliuered from the fellowship of our bodies, doe by and by stie vp pure & whole into heauen to Christ, but also that our bodies shall at length bee

Bodily death. Iustification.

be deliuered from all corruption, restor-
ed to a better State of life, and toynd a
gaine to their soules, being made glorious
like to the bodie of Christ, and so we
shall wholly be made perfectly and fully
blessed, enioying eternall life & endlesse
felicitie.

M. Then thou thinkest that the death of the bo-
dy ought not to be feared of the godly?

Sch. Yea say I sooth. For we are thorough-
ly perswaded, that death is not a destruc-
tion that endeth & consumeth all things,
but a guine for vs to heauen, that setteth
vs in the way of a quiet, easie, blessed,
and euermoring life.

M. Now thou hast declared the Creed, that is the
summe of the christian faith, tell me what profite
we get of this faith?

Sch. Righteousnes before God, by which
we are made heires of eternall life.

M. Doth not then our owne godlines towards
God, and leading of our life honestly, and holily
among men, iustifie vs before God?

Sch. Of this wee haue said somewhat al-
ready, after the declaring of the lawe,
and in another place to this effect. If a
man were able to liue by right, ac-
cording to the precise rule of the lawe of

In those pla-
ces aboue
named, &
Luk 13. 45.
Ioh. 11. 2. 25.
&c.
Phil. 1. c. 11.
23. &c.
Apo. 14. d. 13.

Rom. 3. c. 21.
22. &c.
Gal. 2. c. 16.
&c.

Rom. 7. c. 14.
15. & 22. 3.
& 10. 2. 3.
& 11. 2. 6.

and

C.

God,

Our iustification whereto imputed.

Gal. 2. c. 16. God, he should worthily bee counted iustified by his good workes. But seeing we are almost farre from that perfection of life, yea & be so oppressed with conscience of our sinnes, we must take another course, and find another way, how God may receiue vs into fauour, then by our owne deseruing.

M. What way.

Luk. 8. c. 11. Sch. We must flie to the mercie of God wherby he freely embraceth vs with loue and good will in Christ, without any our deseruing, or respect of workes, both for giuing vs our sinnes, and so giuing vs the righteousness of Christ by faith in him, that for the same Christs righteousness he so accepteth vs, as if it were our owne. To Gods mercie therefore through Christ, we ought to impute al our iustification.

M. How doe we know it to be thus?

Ro. 4. b. 9. 11. Sch. By the gospel, which containeth the promises of GOD by Christ, to the which when we adioyne faith, that is to say, an assured perswasion of minde, and stedfast confidence of Gods good will, such as haue bene set out in the whole

Creed

Fayth not without workes.

Creed, wee doe as it were take state and possession of this iustification that I speake of.

M. Dost thou not then say, that fayth is the principall cause of this iustification, so as by the mercy of fayth we are counted righteous before God?

Sch. No: for that were to set fayth in the place of Christ. But the spring-head of this iustification, is the mercie of God, which is conueyed to vs by Christ, and is offered to vs by the Gospell, and received of vs by Fayth, as with a hand. And so Fayth is not the cause, but the instrument of Iustification, for that it imbraceth Christ, which is our Iustification, coupling vs with so strict a bond to him, that it maketh vs partakers of all his good thinges.

M. But can he that hath this Fayth, lacke good workes?

Sch. No: for by fayth we receiue Christ vnto vs. And he doth not onely set vs at libertie from sinne and death, and make vs at one with God, but also (with the diuine inspiration and vertue of the holy Ghost) doth regenerate & newly forme vs to the endeour of innocencie and holinesse, which we call newnesse of life.

Eph 3.2,4,5.

6.& 2,3,4.

&c.

Tit.3.b.4,5,6

Mat 1.b.14.

15.

Iohn.1.b.12.

Rom.2.d.22

&c.& 4.c.16.

d.19.&c.

1.Cor.1.d.30.

Heb.2.d.14.

&c.

Rom.6 a.4.

& 7.b.6.&

8 a.1.&c.b,

9.10.&c.

2.Cor.5.d.17

Eph.1.c.15.

& 4.d.23.

24.

Col.3.b.9.10.

Of faith and good works.

Rom. 5. 4, 1. 2.
1. Cor. 13. 2. 1.
Eph. 3. c. 17.
Jacob. 2. d. 10
1. Pet. 1. d. 19
21. &c.

M. Thou saist then that iustice, faith, and good works, doe naturally cleave together, and therefore ought no more to be severed then Christ the author of them in vs can be severed frō himselfe.

Sch. It is true.

M. Then this doctrine of faith doth not withdraw mens minds from godly workes and duties?

Phil. 1. 2. 3.
Mat. 7. c. 17.
18. and 12. d.
33. 35.
Rom. 6. a. 1.
2. 3. 4. &c.
Gal. 5. 2. 6.
Eph. 5. c. 17.
&c.
Collo. 3. 2. 6. 7
Tit. 3. c. 18.

Sch. Nothing lesse. For good workes doe stand upon faith, as upon their roste. So farre therfore is faith from withdrawing our hearts from living uprightly, that contrariwise it doth most vehemently stir us up to the indewp of a godly life. yea, & so far, that he is not truely faithfull, that doth not also to his power both than vices, & embrace vertues, so living alway as one that looketh to giue an account.

Deut. 4. 2. 12.
and 5. d. 31.
32. &c.
Mat. 7. b. 6. 7.
8. 9. and 10. c.
27. 9.
Ioh. 14. b. 15.
2. 31. 23. d.
15. b. 10.
Rom. 9. 6. 31.
33 & 14. d. 33.
Heb. 11. b. 6.

M. Therefore tell me plainly how our workes be acceptable to God, and what rewards be giuen to them?

Sch. In good workes two thinges are principally required. First, that we doe those workes that are prescribed by the law of God. Secondly, that they be done with the minde and faith which God requirerh. For no doings, or thoughts, entertained or conceived without faith, can please God.

M.

Of Faith, and good Workes.

M. Then if we both doe such good workes, and with such minde & sayth as God requireth, why should we not be righteous by our good workes?

Sch. Righteousnesse, that is to be allowed before God the Judge, ought to be thoroughly perfect, and in all poyntes to agree with the rule of Gods law: but our workes, even the best of them, do swarue farre from Gods law and iustice, and are many wayes to be blamed and condemned; wherefore we can in no wise be iustified before God by workes.

M. Doth not this doctrine withdraw mens minde from the duties of godlines, and make them slacker and slower to good workes? at least lesse cheerefull and ready to godly endeavours?

Sch. No: for we are taught by the holy Scriptures, that as our sinnes doe dishonour God, so do our good workes serve to the setting forth of his glory. No breath of Hell therefore, & of damnation, nor hope of Heauen & all loves, ought to say us from sinne, or to move us to vertue so much, as the feare of dishonouring the maiestie of God, and the desire of his glory, which ought about all things to be most precious unto us. For as it is the greatest joy and milchiefe of sinne,

Rom. 2. d. 24.
1. Tim. 6. 2. 1.
Tit. 2. 2. 5.
2. Pet. 1. 2. 2.

Mat. 5. b. 16.
1. Pet. 2. c. 2.
Mat. 21. d. 23
Sec.
Ioh. 14. b. 15.
c. 23. 23. and
15. b. 10.
Phil. 2. b. 12.
1. Pet. 1. c. 9.
10. & c.

that God and his holy word are thereby dishonoured, so both the honour and excellencie of vertue stand herein, that God is thereby glorified. Further, good workes doe profit our neighbour, both by deed, and by good example: and they doe as certaine testimonies assure vs of Gods good will towards vs, and of our loue and kindeheart againe to God-ward, by keeping his commandementes: and they be witnessers of our fayth, & so consequently of our saluation. Wherefore we may not say, that good workes are unprofitable, or done in vaine, and without cause, so that we obtaine not iustification by them.

1. d. 1. 1. 1.
1. d. 1. 1. 1.

M. But how can our good workes, which thou sayst are vnperfect, euen the best of them, please God, whose iustice is perfectlye itselfe?

Rom. 9. f. 31.
32.
Gal. 5. 2. 6.
Heb. 11. 2. 46.
the whole.
Psal. 103. 2. 3.
& 143. 2. 2.

Sol. It is sayd that mercureth Gods fauour to our workes, while it is assured that he will not deale with vs after exactitie of law, nor call our doings to exact account; neither will ble the sentence of his iustice in meying of them, but pardoning all their vnperfectnesse, will for Christes sake, and his desertinges, account them for fully perfect.

M.

Fayth. Of Prayer and Invocation.

M. Whereas then God doth by Faith both glue vs Iustification, & by the same Faith alloweth and accepteth our works: tel me, Dost thou thinke that this faith is a quality of nature, or the gift of God?

Sch. Fayth is the gift of God, and a singular & excellent gift. For God instructing vs with his word, and lightening our mindes with his holy spirit, maketh vs apt to learne and beleue those thinges, that otherwise would be farre from entering into the capacitie of our dull wits, and weake sayth. These thinges the Apostles vnderstanding, doe pray the Lord to increase their Fayth.

M. Thou hast in good time made mention of Prayer: for now thou hast ended the declaration of the law of God, & of the Creed, that is to say, of the Christian confession of Faith, it followeth next to speake of Prayer, & of thanks-giuing. In declaring of Prayer therefore, what order shall we follow?

Sch. This order (Walter, if it so please you) first to shew who is to be prayed vnto: secondly, with what affiance: thirdly, with what affection of heart: and fourthly, what is to be prayed for.

M. First then tell me, who (as thou thinkest) is to be called vpon?

Sch. Surely none but God alone.

M. Why so?

Mar. 16. c. 17.
Mar. 9. c. 13.
Ioh. 9. g. 38.
1. Pet. 1. d. 21.
Luc. 14. c. 24.
27. g. 45. 46.
Rom. 10. b. 8.
c. 14. d. 18. 17.
Colos. 2. b. 9.
1. Tim. 2. a. 7.
Luc. 17. a. 5.

The third
principall part
of prayer.

God alone to
be called on.

Of Prayer and Inuocation.

Phil. 17.b.7. *Sch.* Because our health, life, defence, &c. & 28. & 46. & 79. & 104. & 107. saluation, and al good things do remaine in Gods hand and power, it is meet that we aske all needfull things of him, and in the whole, & in infinite places. all distressed flie vnto his helpe.

M. Why may we not call vpon Saints and other Holy Persons which are departed out of this life, or vpon Angels?

Psal. 90.c.15. *Sch.* For that God himselfe requireth & 89.b.26. our inuocation vpon him onely, as being the peculiar and proper worshipping be. 10.16.c.13. longing to his Dwelling, which wee may not giue to any other. 24. **Ex. 48.b.11.**

M. What more?

Sch. If wee should in prayer call vpon any other sauing God onely, wee should doe it without the warrant of Gods word, and consequently without sayth, which resteth vpon Gods word: and therefore is to doe, were flane against God, and no seruice of God.

M. Now followeth next to declare with what confidence we wretched mortall men, that are so manie wayes vnworthy, ought to call vpon the immortal and most glorious God.

Pla. 79.b.8.9 *Sch.* Wee doe not proudly come before **Dan. 9.c.18.** God with our prayer, as though wee of **Ioh. 14.b.13.** our selues were worthy to be heard: but **& 16.c.23.24** knowing **Eph. 2.d.18**

Gods Promises. Actions in Prayer.

knowing our owne unworthinesse, wee
come in the name of Christ our mediator,
by whose intercession, wee trust to have
access to the maiestie of God, and to the
obtaining of his fauour.

M. By what meanes conceiuest thou this trust
that thou speakest of?

Sch. I do beleue the promises of God,
made to vs by Christ in the holy Scrip-
tures, that whatsoever wee aske with
faith of God the father in Christs name,
we shall obtaine, so farre as is expedient
for vs.

M. Now tell me with what affection of heart we
must pray vnto God?

Sch. If we doe feele in our mindes the
griefe of our miseries, and sinns that doe
oppresse vs, as we ought to doe, it cannot
be, but that we shall haue great desire of
deliuerance from that griefe, and so with
most seruent affection, shal we make sute
to God for his helpe, with all prayers
and supplications.

M. Is it not then enough to pray with tongue
voyce alone?

Sch. God hath promised that he will be
neere to helpe them onely that call vpon
him truly, that is, with their heart,

1.Tim.2.b.5
He.4.d.19.16
& 10.d.12.21
Mat.21.c.21.

22.
Mar.11.d.12

23.24.
Ioh.14.b.13.

& 16.c.13.

24.
Heb.10.d.19.

22.23.
Iaco.1.1.6.7

& 4.2.4.

Psa.6. & 38.

the whole, &
50.c.15. &

124. the
whole.

Rom.7.d.12.

& c. & 8.d.22

23.c.26. & 12
c.12.

2.Cor.3. b,
4.5.

Lu.8.2.1.5.7

Ephe.6.c.18.

Colot.4.2.2.

1.Tim.2.2.1.

Psa.34.c.15.
& 145.c.18.
19.
1.Cor.14.b,
7.c.11.14.15

and

A forme of Prayer prescribed.

and that their prayers doe please him: wherefoze it is also necessa^{re} that wee know that language, wherein we make our Prayers, that our tongue and minde may goe together.

M. Is it lawfull to aske of God whatsoever cometh in our minde to desire?

Ma. 7. b. 11. *Sc.* God forbid that we Christians should aske of God in Christs name, any thing contrary to the will of God and our Sauiour Christ, and so vnweete for God to graunt, and hurtfull for vs to receiue. *Ioh. 16. c. 23.* *Iaco. 4. 2. 3.* *Ioh. 9. c. 14.* Therefore least we should in prayer be caried rashly by our owne affections, Christ himselke hath prescribed a forme & rule, after the which our prayers ought wholly to be directed.

M. What rule and forme is that?

Ans. Euen the same forme of Prayer which the same heavenly Schoolemaster appoynted to his Disciples, and by them to vs all: wherein he hath touched in be^{re} the few poynts all these thinges that are lawfull to be asked of God, and beboorne full for vs to obtaine: which prayer is after the autho^r thereof, called The Lords Prayer. If therefore we will follow the heavenly

The parts of the Lords prayer.

heavenly teacher with his diuine voyces
saying before vs, truly wee shall neuer
swear from the rule of praying.

M. Recalle me then the Lords prayer.

Sch. When ye shall pray (saith the Lord)

say thus: Our Father which art in hea-
uen, hallowed be thy name. Thy king-
dome come. Thy will be done in earth,
as it is in heaven. Giue vs this day our
dayly bread. And forgie vs our tres-
passes, as we forgie them that trespass
against vs. And lead vs not into temp-
tation, but deliuer vs from euill; for
thine is the kingdome, and the power,
and the glory, for euer and euer. Amen.

Math. 6. b. 9.

Jo. &c.

Luc. 11. 2, 12.

&c.

M. Dost thou thinke that we are bound euer so
to render these very words, that it is not lawfull
in one word to vary from them?

Sch. It is no doubt, but that we may vse
other wordes in praying, so that wee
swear not from the meaning of this
prayer: and doe pray to God with such
affiance and affection, as I haue before
spoken of.

M. How many partes hath the Lords prayer?

Sch. It containeth five: or as some vi-
sible it, seuen petitions, but in the whole
there are but two partes. Whereof the

This is euen
denoted by the
booke of
Psalmes and
other prayers
contained in
the holy scrip-
tures

The partes of
the Lords
prayer.

First

The Lords Prayer. God our Father:

First belongeth onely to the glorie of God, and contayneth the three former Petitions: the second, which containeth the three or foure latter Petitions, belongeth properly to our commoditie and profit.

M. Why dost thou speake so directly vnto God in thy prayer, saying, Our Father?

Psal. 33. b. 13
14. & 34. c. 15
17. 18. & 94.
b. 9. 10. 11. &
139. a. 1. 2. & c
and 145. c. 18.
119.

Sch. For that I speake not as to one absent or deafe; but I call vpon God our Father, and pray to him as to one that is present, being surely perswaded that hee heareth me when I pray, for else in vaine should I craue his helpe.

M. Let vs somewhat diligently examine every word. Why dost thou call God Father?

Math. 21. c. 3.
1. 2. 2.
Mat. 11. d. 27.
23. 24. 10. 16
c. 23. 24.
Heb. 10. d. 19.
21. 23.
Iaco. 1. a. 6. 7.
Rom. 8. c. 15
16.
Gal. 4. 3. 6.
Math. 7. b. 7.
11.

Sch. For that sure trust of obtaining, is the foundation of right praying, as hath before been declared: it was Gods will that we should call on him by the sweetest name of Father, that we might haue boldnesse to goe vnto him, and in hope of his helpe, euen as Children doe vnto their father: yea, and with far better hope then any Children can haue of their naturall Father, how much more our heauenly father in ability, goodnesse, and

Lessons out of the first petition.

and readinesse to helpe vs, exceedeth all earthly fathers.

M. What els doth the name of father teach vs?

Sch. That we come to prayer with that loue, reuerence, and obedience, which is due to the heavenly father from his children, and that we haue such minds as becometh the children of God.

M. Why dost thou cal God our father common, rather then feuerally thine owne father?

Sch. Every godly man may (I graunt) lawfully call God his owne, but such ought the deere loue among Christians to be, that euery one should haue regarde to the common profite of all: for which cause in all this prayer, nothing is particularly asked, but all the petitions are made in the common name of all.

M. What more.

Sch. The rich and great men are taught not to disdain men of poore and simple state, but to regard them as their brethren, whom God accepteth to the honor of his children. And againe, the poore and silly persons, which are most despised in this world, may yet in the meane time releue themselves with this comfort,

that

Ed. 11. b. 9. 13.

Malac. 1. 6.

Mat. 16. 17.

42.

Psa. 132. 2. 1. 2.

Rom. 1. 2. 8.

1. Cor. 1. 2. 4.

Rom. 12. b.

4. 5. 2. 10. d. 16.

1. Cor. 10. f.

24. & 13. b. 5.

& 12. b. 12.

& c. 21. & c.

c. 21 & c. d. 25

26. & c.

Malac. 1. b.

10. Ioh. 2. c.

41.

Ephe. 4. 2. 56.

Iaco. 2. 2. 12.

3. 5.

Deut. 10. 2. 15.

& c.

Psal. 10. c. 17.

13. & 62. 2. 5.

6. & 146. b. 6.

7. 8.

Gods name is to be hallowed.

that in heauen they haue all one most mightie and most louing father.

M. Why dost thou say that God is in heauen?

Psal. ii. b. 4.
5. & 8. and 10.
b. 6. and 33. b
33. 14. & 13.
7. 4. 5. 6. and
15. 2. 3.

Sch. For that I beleue that God reigning in eternall and highest felicitie, possesseth the power of heauen, and therewith also holdeth the gouernance of all things, as he is ech where present, seeth, heareth, and ruleth all thinges.

M. What more?

Col. 3. 2. & c

Sch. We are withall admonished, not to aske any thing meet for God, but as speaking to one heauenly father, to haue our heartes raised from earth, and desisting earthly thinges, and thinking vpon thinges aboue, and heauenly, continually, to aspire to that most blessed felicitie of our father, and to heauen, as our inheritance by our heauenly father through Christ our Sauour.

Rom. 8. c. 17.
Eph. 1. c. 14. d.
18.
Heb. 9. d. 15.
1. Pet. 1. 3, 4

M. This then so happie a beginning, and entrance of praier being now opened vnto vs, goe thou rehearse me the petition.

Sch. First we pray that Gods name be hallowed.

M. What meaneth that?

Sch. Nothing else, but that the name of God bee made knowne to morzell men.

Gods kingdome prayed for to come.

Iosu 24.c.

and that his praise and glorie be everie
where magnified here in earth, as it is
meete to be. And that the names of all
feyned Gods being utterly abolished,
the only diuine name & maiestie of God
the heauenly father be had in honoz, and
called vpon with pure mindes by men
of all ages, countries, and parts of the
world.

14.d. 23.
Pla. 89. 2, 5, 6
&c.
Pla. 96. 1, 2, 3, &c. and 97.
b. 7. 9. & 113.
and 135, and
145. the
whole.

10. 4. c. 13. 21.

Roma. c. 13.

and 11. c. 36.

& 16. d. 27.

M. What more?

Sch. Wee pray that the holy name of
GOD be not euill spoken of, for our
faults, and as it were dishonoured there.
by: but rather that his glorie bee by our
owne godlinesse towards God, & good-
nesse towards men, everie where mag-
nified.

1. Co. 10. 3, 31

Ep. 3. d. 10. 21.

1. Tim. 1. d. 17.

Esa. 52. 2, 5, 6.

Ezech. 36. d.

10. 21.

Rom. 1. d. 24.

Mat. 5. c. 16.

2. Th. 1. d. 11. 13

M. Goe forward.

Sch. Secondly, we pray for Gods king-
dome to come, that is, that he suffer not
the diuine truth of his word, & gospel of
Christ, wherby hee reigneth in good and
godly mens hearts, to lie hidden in dark-
nesse, but that it dayly more and more
bee made manifest and well knowne to
all men, being instructed with the hea-
uently doctrine of the same. And that
he

Mat. 9. d. 38.

& 24. b. 14.

& 28. d. 19. 20

Lu. 4. c. 18. 19

Jo. 17. c. 17. 20

2. Cor. 3. d. 15

10. and 4. 2, 2.

4. &c.

Ep. 6. c. 18. 19.

1. The. 3. 2, 1, 2

Mat. 13. d. 15.

c. 38. 32. & 15.

c. 2, 3, 5, 6. &c.

Gods kingdome here, and else where.

Mat. 7. 2, 3, 4: hee would resist and overthrow the craft
 &c. b. 7. 8, 9. and violence of Satan, and of wicked
 &c. men that labour to darken the truth with
 Ioh. 16. 2, 2. 3. lies, or to oppresse and roote it out by
 &c. and 17. b. crueltye.
 14. 15

M. Say on.

Ioh. 6. c. 13. Sch. We pray that God by his holy spi-
 Ephe. d. 2. 1. rit would illuminate and governe the
 Luk. 22. d. 31. hearts of all such as be of his Church,
 32. wherein he raighneth specially as in his
 Rom. 8. b. 12. kingdome, and that he would strengthen
 &c. and 8. 2. 5 them with his aide and power as his sol-
 b. 9. &c. and diours, that they may earnestly fight a-
 16. c. 20. gainst, and subdue the diuell, the world,
 Gal. 5. c. 15. and the lusts of the flesh, to the enlarging
 16. &c. of his kingdome here vpon earth, and
 Ephe. 6. b. 10. that lastly, all his and our enemies being
 &c. and d. 17. utterly trodden downe, God may glori-
 18. 19. &c. ously reigne and triumph ouer all, and
 2. Pet. 5. c. 3. 9 we by Christ may finally, as his children
 Mat. 25. c. 34. and heires, be made partakers of his e-
 d. 41. 16. uerlasting kingdome.
 Rom. 8. c. 16
 17. 18.
 2. Pet. 1. 23.
 Tit. 3. c. 7.
 Psal. 40. b. 8.

M. What followeth next?
 Mar. 26. d. 39 Sch. That Gods will be done. For it is
 42. the dutie of children to frame their life
 Ioh. 5. d. 30. according to the will of their fathers, and
 and 6. d. 38. not contrariwise their parents to con-
 Ephe. 6. 2. 1. form

Gods will in earth and in heauen,

forme themselves vnto the will of their children.

M. Where doest thou adde, that Gods will may be done in earth as it is in heauen?

Ro. 8. 2, 7. &c.

rom. 8. 2, 7. b. 9. 11. &c.

c. 14. 15. &c.

1. Cor. 2. 6. &c.

&c. & 3. 2, 16.

Sob. Whereas the mindes, of earthly men, burning with lustes, are commonly carried to v. fire: and do those things that most displease God, wee pray that he will with the mouing of his holy spirit, so change and fashion all the willes of vs all to the will of his maiestie, that we may will or wish nothing that his diuine will misliketh.

M. Proceed.

Sob. We pray also that whatsoever wee perceiue to betide vs by his will, wee may receiue and suffer it, not onely with contented, but also with glad some hearts, And that after the examples of his Angels, those heauenly spirits, and of his excellent creatures the Sunne, Moone, and Stars, let befoze our eyes in heauen, for like example of obedience to Gods will all we in earth may be in all thinges likewise seruiceable, and obedient vnto his Maiestie: that as in heauen, so in earth, there be no rebellion nor repining

Aet. 21. 5, 14.

1. Pet. 1. 2, 3.

A 4 c. 12, 13.

&c.

Plal. 19. 2, 10.

&c. & 9. b. 11.

&c. & 103. d.

20. &c. &

104. a 4. &

135. b. 7. &c.

& 136. b. 7.

8. 9.

Heb. 1. b. 67.

d. 14.

Apoc. 7. c. 11.

&c. & 19. b.

10, & 21. c. 9.

F.

against

The meaning of this word Bread.

against Gods holy will.

M. What more?

Deut. 4. 2. 2.

& 5. c. 32. &c

28. c. 14.

Mat. 7. c. 21.

& 12. d. 50. &c

15. 2. 3. &c.

2. Cor. 3. b. 6

c. 14.

Gal. 3. c. 5.

Sch. Seeing that God hath in his holy scriptures expressely declared his will, which he hath plainly notified, by giuing them the name of his testament, or last will, they that varie from the meaning of the scriptures, surely doe manifestly depart from the will of God.

M. Now thou hast wel answered touching the first part of the Lords prayer, which part containeth these three points that belong onely to the glory of God, I thinke it good for vs to go forward to the second part, which properly concerneth thinges profitable for our selues?

Sch. The first point of the second parte is, Gine vs this day our dayly bread.

M. What dost thou meane by the name of bread?

Psal 104 c. 1

5. d. 27. & 105

b. 10. 11. &c.

& 144. c. 10.

17. &c. & 145

c. 14. 15. 16.

Sch. Not onely those thinges that minister vs food & apparell, but also all other thinges vniuersally, that are needfull to the maintaining, and preserving of our life, and the leading of it in quietnesse without feare.

M. Is there any thing els wherof this word bread doth admonish vs?

Psal. 78. c. 18.

& c. d. 29. 30.

& 106. c. 14. 15

Mar. 6. d. 25.

Sch. That wee seeke not, and gather together curiously daintie thinges for banquetting, or precious apparell, or sumptuous

The meaning of this word Bread,

thous household-stuffe, for pleasure: but
that we despising delicacies and excesse, &c.
be contented and satisfied with little, tem-
perate, and healthfull diet, & with meane
and necessarie apparell.

Luc. 16. c. 12.

1. Cor. 10. b. 6.

1. Tim. 6. b.

7. 8. 9.

Heb. 13. a. 5.

M. How dost thou call Bread thine, which thou
prayest to haue giuen thee of God:

Sch. By Gods gift it becommeth ours,
when hee liberally giueth it vs for our
daily vles, though by right it be not due
to vs.

Mat. 7. b. 7. 8.

1. Cor. 4. b. 7.

1. Tim. 6. d. 17.

Iacob. 1. c. 17.

M. Is there any other cause why thou callest it,
Thy bread?

Sch. By this word, we are put in minde
that we ought to get our liuing with our
labour, or by other lawfull meanes, and
that being therewith contented, wee doe
neuer by couetousnesse, or fraude, seeke
any thing of other mens.

Gen. 3. d. 19.

Ephe. 4. d. 28.

1. Thes. 3. b. 8.

c. 10. 11. 12.

M. Seeing God biddeth vs to get our liuing by
our owne labor, why dost thou aske bread of him?

Sch. Because that in vaine shall we wast
all the course of our life in toyle of body
and trauell of minde, vntill it please
God to prosper our indiguors.

Ph. 1. 7. 2. 1. 3.

1. Cor. 5. b. 7.

M. Thinkest thou that rich men also, which haue
flowing plentie and store of all things, must daily
traue bread of God?

Sch. In vaine shall we haue plenty of

Our dayly bread. Forgiuenesse.

Deut. 8. 3. all things, vntlesse God by his grace doe
 Psal. 34. b. 9. make the vse of them healthfull to vs for
 10. and 78. d. the maintenance of our life. For which
 29. 30. cause, euen after supper, we pray to haue
 Luk. 1. c. 53. the dayly meate, which we haue already
 and 4. 3. 4. receiued, to be giuen vs of God, that is
 and 12. 6. 15. to say, to be made lifefull and healthfull
 1. Tim. 6. d. 17. to vs.
 Apoc. 3. d. 17.

Mat. 6. d. 25.

&c 8. 14.

Luk. 50. g. 41.

Phil. 4 b. 6.

1. Tim. 6. a. 9.

20.

1. Pet. 5. b. 7.

M. Why be added these words dayly, & this dayly

Sch. That we auoiding all carefull con-
 uetousnesse, & doing diligently our du-
 tie, should dayly craue of our most liberal
 father that, which hee is readie daylie to
 giue vs.

M. Go forward to the rest.

Sch. Now followeth the fift petition,
 wherein we pray our father: To forgive
 vs our trespasses.

M. Is this asking forgiveness necessarie for al men

Psal. 14. a. 13.

&c 13. a. 13.

Rom. 3. b. 10.

11. &c d. 23.

Ioh. 8. a. 7.

Iac. 2. b. 10. 11.

1. 10. 1. b. 8.

10.

Lu. 18. b. 9. 11.

&c. 13. 14.

Sch. Yea, for so much as there liueth
 no mortall man, that doeth not oft slip
 doing of his dutie, and that doth not
 and greuously offend God. They there-
 fore that doe not confesse that they haue
 sinned, nor doe craue pardon of their
 faults, but with that pharisee do glory
 their innocencie, and righteousnesse,

Forgiuenesse conditionall

for a God, or rather against God, they ex-
clude themselves from the fellowship of
the faithfull, to whom this forme of pray-
er is appoynted for them to follow, and
from the hope of forgiuenesse of sinnes,
which onely remaineth in the mercy and
goodnesse of God through Christ. For
this is that which Christ sayeth, that hee
came into the world, not to call the righ-
teous, but sinners to repentance.

M. Why is there a condition added?

Sch. It is most reasonable that we should
pray, that God would so forgiue vs, As
we forgiue them that trespass against
vs. For vntlesse others doe find vs ready
to forgiue them, and vntlesse we in follo-
wing the mercifulnesse of God our Fa-
ther, doe shew our selues to be his chil-
dren, he plainly warneth vs to looke for
nothing else in his hand, but extreme so-
ueritie and punishment. For according to
the same rule of rigour, & after the same
example, shall iustice without mercy be
done vpon him, that cannot finde in his
heart to shew mercy to others.

M. May it not seeme, that our forgiuing of men,
should deserue pardon of God, or be as a certaine
competence made vnto God?

Sinne and temptation.

Iacob. 2. b. 13.

Rom. 3. d. 24.

25. & 11. 25.

6.

Gal. 5. 2. 4.

Sch. Not so: for then should not Gods
forgiuenesse be freely giuen; neither had
Christ alone vpon the Crosse fully paid
the paines of our sinne due to vs, for the
which no man else could, or can make any
recompence or amends vnto God.

M. Now go forward to the fixt Petition, which
some do make two Petitions.

Mat. 12. d. 43

44. 45.

Ioh. 5. b. 14.

& 8. b. 11.

2. Pet. 2. d. 20.

21. 22.

Mat. 10. b. 16.

Sec. & 26. d.

41. Luc. 22. d.

31. 32.

1. Cor. 1. d. 27

&c.

2. Cor. 11. a. 3

Eph. 6. b. 10.

1. 12. &c.

Iaco. 1. b. 14.

& 4. 3. 1.

1. Pet. 5. c. 8 9

1. Ioh. 2. c. 15.

16.

Rom. 16. d. 20.

2. Tim. 4. d.

17. 18.

Sch. Therein we pray, that he lead vs
not into temptation, but deliuer vs
from euill.

M. Why so?

Sch. As we before doe aske forgiuenesse
of sinnes past, so now wee pray that wee
sinne no more. For wee by nature are so
vnhwarie to foiesee, and so weake to resist
the manifold snares, temptations, and in-
tislments of the Diuell, the World, and
the concupiscence of the flesh, that wee
cannot but be ouercome, vntill God doe
assist vs with his grace, & arme vs with
his strength: and therefore we sue by pray-
er vnto the protection of our Almighty
and most louing Father, that he will not
suffer vs to be ouercome with any wicked
temptation, but that he will deliuer and
saue vs from all euill.

M. There remaineth yet the conclusion of the

Loe

Gods glory the end of all.

Lords prayer.

Sch. For thine is the Kingdome, & the Power, and the Glory, for euer. Amen.

Mat. 7. b. 10.

11. & 21. c. 22

Ioh. 16. c. 23.

M. Why would Christ haue this conclusion added?

2. Cor. 1. b. 9.

10. d. 23. & 9

c. 8. & c.

Ephc. 3. c. 20.

1. Tim. 6. c.

15. 16.

Iacob. 1. a. 6.

Sch. To make vs understannd, that Gods power and goodnesse is so infinitely great, that there is nothing which he either can, not, or wil not giue vs, praying for it, and asking it rightly: Which also this word Amen, which is to say, So be it, being added in the end of the prayer, doth confirme vnto vs.

M. Why is there in the latter end, mention made of the Glory of God;

Sch. To teach vs to conclude all our prayers with prayles of God: for that is the end wherevnto all that we desire to obtaine in our prayer, & all our thoughts, wordes, and workes, end all things vnto, uersally ought to be preferred & applyed.

1. Cor. 10. g.

31.

Ephc. 3. d. 20

21.

Phil. 1. b. 11.

1. Tim. 1. d. 17

Iude. f. 25.

For to this end he hath created vs, and placed vs in this world.

M. Go forward.

Psal. 29. a. 12.

& 34. a. 1. 2. 3

& c. & 50. c. 14

15. d. 23. &

92. a. 1. 2 and

95 96. 103.

the whole.

Sch. Whereouer, to praise and magnifie Gods goodnesse, iustice, wisdom, and power, and to giue him thanks in our owne name, and in the name of all man-

Thankfulnesse, and vnthankfulnesse.

Rom. 15. b, 6 kind, is parcell of the worshipping of
 1. The 1. a, 2. God, belonging as properly to his maiesty,
 & 5. d, 18. as prayer, wherewith if we doe not
 2. The 1. a, 3. rightly worship him, surely we shall not
 Luk. 17 d, 17 onely be vnworthy of his so many and so
 Ioh. 5. d, 44. great benefites as vnthankfull persons;
 Rom. 1. c, 21. but also shall be most worthy of eternall
 d, 25. punishments, as wicked offenders a-
 1. Pet. 4. c, 11. gainst Gods maiesty.

M. Sith we also receiue benefites of men, shall it
 not be lawfull to giue them thanks?

1. Cor. 27. a, 6. Sch. Whatsoeuer benefites men doe to
 b, 12. vs, we ought to account them receiued of
 2. Cor. 9. c, 2. God, because hee alone indeed doth giue
 & c, d, 12. vs them by the ministerie of men; so that
 Mat. 5. c, 16. our thankfulness to men, reboundeth to
 1. Pet. 2. c, 12. the glory of God, the true and last end of
 & 4. c, 10, 11. all things.

M. Now we haue ended our treating of the law of
 God, of the Creed, or Christian confession; and
 also of Prayer and of Thankesgiuing, shall wee
 not last of all, conveniently speake of the Sacra-
 ments?

Sch. Most conveniently (Pastor) for
 they haue alway prayers and thankesgi-
 uing ioyned vnto them.

M. Tell me therefore, how many Sacramentes
 hath Christ ordained in his Church?

Sch. Two; Baptisme, and the Lords
 Sup.

Mat. 16. c, 16
 & c, & 28, d

Of the Sacraments,

Supper.

M. What meanest thou by this word Sacrament?

Sch. A Sacrament, is an outward testifying of Gods good will and bountifullnesse toward vs through Christ, by a visible signe, representing an invisible and spiritual grace, by which the promises of God touching the forgiveness of sinnes, and eternall saluation giuen through Christ, are as it were sealed, and the truth of them is more certainly confirmed in our hearts.

M. Of how many parts consisteth a Sacrament?

Sch. Of two partes: of the outward element or creature, being a visible Signe; and of that invisible Grace.

M. What is the outward signe in Baptisme?

Sch. Water, wherein the person baptised is dipped, or sprinkled with it, In the name of the Father, the Sonne, and the holy Ghost.

M. What is the secret and spirituall Grace?

Sch. Forgiveness of sinnes, and regeneration: both which, we haue by the death and resurrection of Christ, and therefore we haue this Sacrament as a seale and pledge.

Ioh. 3. 35.

Aet. 2. 28.

&c.

1. Cor. 11. c.

13. &c.

Th. 3. b. 3.

Mat. 3. 31.

&c. &c. 2. 6.

26. 27. 12.

Mar. 16. 2, 16

Ioh. 3. 12.

Aet. 2. 38.

1. Cor. 10. 4,

16 & 11. c.

24. &c.

Gal. 3. d. 27.

Mat. 3. c. 11.

&c. &c. 1. 6. 7

16. &c.

Ioh. 3. 2, 5.

Mat. 3. c. 11.

12. & 18. d. 19

Ioh. 2. 2, 5.

1. Cor. 10. d.

16.

Aet. 8. d. 36.

37. 38.

Mar. 12. 4.

Aet. 2. 38.

Aet. 8. 22. c. 6

Rom. 6. 3, 7.

&c. Gal. 3. d.

26. 27.

1. Pet. 3. d. 21.

M.

Ephc. 2. 2, 3, d.

19. 20.

Ti. 3. b, 3. 4.

& &c.

Mat. 28. d. 19

Mar. 16. d. 16

Ioh. 3. 25

Ro. 6. 2, 3, &c.

1. Co. 12. b, 15

1. Pet. 3. d. 21.

Math. 1. 24. b

15. & 16. d.

16.

Act. 2. f, 38.

&c. and 8. d.

36. 37. &c. &

16. d, 31. 33.

34. & 19. 2. 4

5. & 23. c. 16.

1. Co. 12. b, 13

Rom. 6. 2, 3.

&c. & 13. d, 12

83. 14.

Gal. 3. d, 16.

27.

Eph. 4. d, 20.

28 &c.

Colo. 2. b, 12.

Gen. 9. b. 9.

& 17. 2. 7. 8.

Mat. 10. d. 14

10.

Rom. 3. 23.

& 4. c. 21. &c.

& 6. 2, 3. &c.

Gal. 3. d, 27.

Ephc. 4. 20.

21. &c.

Colo. 2. b, 12.

Baptisme, Repentance, and Fayth.

M. Shew mee the effect of Baptisme yet more plainly.

Sch. Where by nature we are the children of wrath, & none of Gods church or household, we are by Baptisme receiued into y^e Church, & assured that we are now children of God, & ioyned & grafted into the body of Christ, and become his members, & do grow into one body with him.

M. What is required of persons to be baptised?

Sch. Repentance, and Fayth.

M. Declare thy meaning of these more largely.

Sch. First, we must truly repent vs of our former life, & beleue assuredly that we are cleansed from our sinnes by y^e blood of Christ, & so made acceptable to God, and that his spirit dwelleth in vs. And then according to this beleefe & promise made in Baptisme, we must endeavour our selues to mortify our flesh, & by our good life to shew that we haue put on Christ, and haue his spirit giuen vs.

M. Why then are Infants baptised, which by age cannot performe these things?

Sch. Because they be of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose fayth they are baptised) pertayneth to them.

Which

The Sacrament of the Lords Supper.

Which when they come to age, they must themselves learne, beleue, and acknowledge, and endeavour in their liues to expresse the vntie at their Baptisme promised and professed.

M. What is the order of the Lords Supper?

Sch. The same which the Lord Christ Mat. 26. c. 26.
did institute: Which in the same night Mar. 14. c. 21.
that he was betraied, tooke Bread, and &c.
when he had giuen thanks, he brake it Luc. 22. c. 19.
and gaue to his Disciples, saying: Take &c.
eate, this is my Body which is giuen for
you. Doe this in remembrance of mee.
Likewise after Supper he tooke the
Cup, and when he had giuen thanks,
he gaue it them, saying: Drinke yee all
of this, for this is my Blood of the new
Testament, which is shed for you and
for many, for remission of sinnes. Doe
this as oft as yee shall drinke it in re-
membrance of mee. This forme and or-
der we ought to hold, and truly to keepe,
and to celebrate deuoutly till hee come
again.

1. Co. 11. b,
13. 14. &c.

M. To whatser

Sch. For a continuall thankfull remem- Luk. 12. c. 19.
brance of his death, & the benefits that we 1. Cor. 11. c,
receiue 24. 26. &c.

10.6.27 32.
25.c.48.&c.
154.55.
1.Cor.10.d,
16,

receiue thereby, and that as in Baptisme, we are bozne againe, so with the Lords Supper we may be alway fed and sustai- ned to spirituall and euerlasting life. And therefore it is enough to be once Bapti- sed, as to be once bozne: but as we need oft to feed, so is the Lords Supper oft to be receiued.

M. Which are the partes of this Sacrament?

Sch. The partes hereof, euen as of Bap- tisme, are of two sortes, the one earthly and sensible: the other is heauenly, and remoued from all outward senses.

M. What is the earthly and sensible part?

Sch. Bread and Wine; both which mat- ters, the Lord hath expressely commanded all to receiue.

M. What is the heauenly part and matter re- moued from outward senses?

Sch. The body & blood of Christ, which are giuen, taken, eaten, and drunke of the faithful in the Lords Supper, onely after a heauenly and spirituall manner, but yet verily and indeed: In so much that as the Bread nourisheth our bodies, so Christes body hath most singular force spirituallly by faith to feed our soules.

And

Mat.26.d,26
27.
Mat.14 c.22.
23.
Luc.22.c,19.
20.
1.Cor.11.c,33
15.
Ioh.6.d.27.
35.&c.c.48.
&c.g.63.
1.Cor.10.d,
16.

Col.10.4.c,
15.

And as with wine mens hearts are che-
 red, and their strengthes confirmed, so
 with his blood our soules are relued and Ioh. 6. f, 54
 refreshed through faith: which is the
 meane whereby the body and blood of
 Christ are receiued in the supper. For
 Christ as surely maketh them that be-
 lieue in him partakers of his body and
 blood, as they surely knowe that they
 haue receiued bread and wine with their
 mouthes and stomacks. And it is also a
 gage of our immortalitie, and a pledge of
 our resurrection.

M. Is then the bread and wine changed into the
 substance of the body and blood of Christ?

Mat. 26. d, 16

Sch. No, for that were to destroy the na-
 ture of a Sacrament, which must consist
 both of heavenly and earthly matter, and
 to make a doubt of the truth of Christs
 body, and to giue occasion of grudging
 vnto the mindes of the receiuers.

27.
 Mat. 14. c, 23:
 23,
 Luk. 22. c,
 19. 20,
 1. Cor. 11. c, 23,
 24. 25. 26,
 27. 28,

M. Was this supper ordained of Christ to be of-
 fered as a sacrifice to God the father?

Heb. 7. d, 16.
 &c. and 9. d,
 11. &c. g, 25.
 &c. and 10. c,
 9. 10. 12. 14,
 d, 18.
 Luk. 22. c, 19.

Sch. No: for when Christ died vpon the
 Crosse hee once fully made that onely e-
 nerlasting Sacrifice for our saluation
 for ever, and hath left nothing for vs to

doe,

The right vs of the Lords Supper.

1 Cor. 11. c. doe but thankfullly to take the vse and be-
24. 25. 26. nefite of that eternall Sacrifice, which
Heb. 13. 2. 15. we chiefly doe in the Lords Supper.
16.

2 Cor. 12. f. *M.* What is our dutie to doe, that we may come
28. 29. &c. rightlv to the Lords Supper?

Sch. To examine our selues whether we
 be true members of Christ.

Ier. 24. b. 7 & *M.* By what tokens shall we know this?
29. b. 12. 13.

Ioel. 2. b. 12. *Sch.* First, if we heartily repent vs of
13. & c. 15. 16. our sinne: next, if we stay our selues and
&c. rest in a sure hope of Gods mercies thro-
Luc. 22. c. 19. rough Christ, with a thankfull remem-
1. Cor. 11. f. 24 brance of our Redemption purchased by
25. 26. his death. Moreover, if we conceive an
Ro. 5. 2. 5. 8. earnest minde & determinate purpose to
9 & 8. 2. 4. 5. lead our life godly hereafter. Finally,
&c. seeing in the Lords Supper, is contained
2 Tim. 1. c. 14 a token of friendship & loue among men,
15. 16. if we beare brotherly loue to our neigh-
1. Pet. 1. c. 13. bours, that is, to all men, without any
14. &c. d. 21. euill or hatred.

22. & 4. 1. 1. 2. *M.* Having sufficiently (as I thinke) examined these
3. &c. concerning the chiefe poyntes of Christian reli-
Mar. 12. d. 39. gion, I would see now, how briefly and suffici-
Ioh. 13. d. 34 ently thou canst rehearse the whole summe of
35. &c. all that hath hitherto been sayd.

1. Cor. 10. d. *Sch.* First the Law of God, contained
17 & 13. the in the ten Commandements, settech be-
whole.

Deut. 4. 2. 13 fore

b. 13.

The end of the law and the Gospell.

foze my eyes a perfect rule of godly life,
 which I am bound to obey vpon paine
 of eternall damnation: wherefoze by the
 same lawe I doe know my sinne, and the
 wrath of God against mee for the same,
 and that euermlasting death by Gods iu-
 stice is therfore due vnto mee: which
 breedeth in me a horrible feare of minde,
 and trouble of conscience, from the which
 it being impossible for mee to bee deliue-
 red by mine owne wisdom, power,
 or vertue, or by any helpe or meanes of
 man or Angell I am taught by the Gos-
 pell, that Christ the sonne of God be-
 ing made man without sinne hath by his
 death suffered the punishment due for
 my sinnes, pacified the wrath of God
 his father towards me, and reconciled
 mee vnto his fauour againe, and made
 mee partaker of his owne iustice, and
 heire with him of euermlasting life, of
 all which benefites of Christ I am made
 partaker by faith in him: which faith
 the holy Ghost by the preaching of the
 Gospell hath wrought in my heart: con-
 firming the same also by his holy Sacra-
 ments, being visible and sure tokens and
 pledges

Psa. 19. b. 7.
 &c. and 119.

2. 4. &c.

Mat. 19. c. 16

17.

Luc. 10. c. 25.

26. 27. 28.

Rom. 1. b. 12.

13. & 3. c. 19.

20. & 4. c. 15.

Gal. 3. b. 10.

2. Cor. 2. 7

& 7. c. 2. 10.

&c.

Ro. 1. c. 15. 16

Act. 13. f. 38.

39.

Heb. 1. b. 4. 5

&c. & 9. c. 9. d

12. 14. & 10. a

2. 3. 4. &c.

Mat. 1. d. 10.

11. &c.

Ioh. 1. b. 14.

c. 29.

Esa. 53. a. 4. 9

6. c. 10. 11.

Rom. 3. d. 24

25. &c.

Rom. 3. d. 23

&c. & 8. c. 14.

15. 16. 17. &c.

Gal. 1. c. 16. &c.

Ro. 10. b. 8. c.

14. d. 16. 17.

1. Cor. 12. a. 3.

6. b. 9. &c.

Ma. 38. d. 9.

20. Ma. 16. d. 15. 1. Cor. 10. d. 16. 17.

Pfal. 4. 4. 3.

Ma. 7. c. 17. 18

Lu. 1. 8. 74. 75

Rom. 6. 2. 1. 2

3. & c.

Gal. 5. a. 8.

Mat. 9. b. 16.

1. Pet. 2. c. 12

Ma. 9. c. 23. 24

Rom. 1. a. 7.

& c. & 9. d. 16.

1. Cor. 1. a. 3.

4. & c.

2. Cor. 3. b. 5.

& c. & 7. c. 15.

and 15. b. 10.

Phil. 2. b. 13.

Ephe. 1. a. 5. 6.

& c.

2. The. 1. d. 13

Ioh. 14. b. 13.

and 15. b. 16.

and 16. c. 23.

1. cor. 10. g. 11.

Ep. 3. d. 30. 31

Jud. f. 25.

Mat. 13. c. 23.

Luc. 12. f. 47.

Rom. 1. c. 21.

and 2. b. 13.

Ephe. 4. d. 20.

21. & 5. b. 8. 9

Phi. 1. b. 9. 10

11. Col. 1. a. 5.

6. b. 9. 10.

Tit. 4. d. 16.

Jacob. 1. d. 12. 23. 25. & c. & 4. d. 17. 1. Pet. 2. d. 20. 21.

The fruites of faith.

pledges of Gods goodnes towards me, through Christ. The which faith as a liuely & fructfull tree, should bring forth in me the fruites of good works, holines and righteousness, all the dayes of my life, to the honour of God; who hath bestowed so many benefits upon me and to the profit and good example of my neighbours. For the increase of the which faith, and grace to please God, and for the accomplishing of all these things, I being of my selfe most weak and vnable thereunto, ought to make continuall and most earnest sute by heartie prayer vnto God the father, the giuer of al good things, in the name of his soone our sauour Iesus Christ, yeelding alway vnto him most heartie thanks for all his benefites.

M. I doe see my good child, that thou well vnderstandest the summe of Christian godlines. Now it resteth, that thou so direct thy life by the rule of this godly knowledge, that thou seemest not to haue learned these things in vaine.

Sch. I will doe my diligence, by Gods helpe, worshipfull maister, and omit nothing, so much as I am able to doe, that I may answere the name and profession of a true Christian. And also I wil humbly

blp

An Admonition.

ly craue of Almighty God, that he suf-
fer not the seede of his doctrine to perish
in my heart, as sowen in a dry and barren
soile, but that he will with the riuine
dew of his heauenly grace, so water, and
make fruitfull the drynesse and barren-
nesse of my heart, that I may bring forth
plentifull fruits of godlinesse, to be be-
stowed and laid vp in the barne and gar-
ner of the kingdome of heauen.

27. Doe so my good Child, and doubt not, but as
thou hast by Gods guiding first conceined this in
minde and will, so shall thou by his grace, attaine
to an happy and blessed end of this thy godly
studie and endeavour, to thy eternall saluation,
and to the glory of God: to whom be all honour
and glory, world without end.

Tha. d. 16.
Sa. I. d. 22. 23.
29. &c. & 4. d.
17. 2. Per. 2. d
20. 21. Luc. n.
b. 9 c. 13. and
1. b. 7. Iac. 1. a
5. 6. Mat. 13. a
19. 20. &c.
Ioh. 15. c. 16.
Psal. 1. 2. 3.
1. Co. 3. b. 9 7
2. Co. 9. c. 10
d. 14. & 13. d.
16. 17. 18.
Mat. 3. c. 12.
& 13. d. 23.
Ioh. c. 36. &c.
Ga. 5. d. 22. 23.
2. Co. 8. b.
10. 11. &c.

An Admonition for the Morning.

A Wake thou that sleepest, and stand
vp from the dead, and Christ shall
give thee light.

It is time that we should now awake
out of sleepe.

The night is passed, and the day is
come nigh, let vs therefore cast away the
deedes of darkenes, and let vs put on the
armour

Ephc. 5. c. 14.

Rom. 13. d. 1.

Psalmes.

3. வினா எண் 197

7:55 PM

Mat 7:12.

Sap 8, b. 13.

1. 2. 3. 4. 5.

• 25 •

Eccl. 2, 13:

A Psalm for the Morning.

PAID. 17. 41.

No. 18103

10

The

Psalmes.

The day (O Lord) is thine, and the night is thine: thou hast prepared the Light, and the Sunne.

We haue layd vs downe & slept, and are risen vp againe; for thou (O God) hast sustained vs.

O God, thou art our Lord, early in the Morning doe wee seeke thee, and with our Prayer come before thee.

We are thy seruants, O Lord, grant vs vnderstanding, that wee may know thy testimonies.

Make vs to know the way that wee should walke in; for wee lift vp our soules vnto thee.

Teach vs to do the thing that pleaseth thee; for thou art our Lord, let thy good spirit lead vs forth in the way of life.

Cause vs to heare of thy louing kinde-nesse betimes in the morning; for in thee is our trust.

Replenish vs early in the morning with thy mercy; and we shall cry for joy, and be glad all the dayes of our life.

For thou (O Lord) art the thing that we long for; thou art our hope, euen from our youth.

Prayers.

102. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Psal. 59. c. 16.

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We will sing of thy power, and will
praisethy louing kindnesse betimes in
the Morning: for thou hast been euer
our strength, our refuge, our defence,
and our most mercifull Lord.

Glozy be to the. &c. As it was. &c.

A Prayer for the Morning.

Psal. 3. b. 5. &

4. b. 8.

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WE yeeld vnto thee our most hearty
thankes, O heavenly Father, for
that thou hast deliuered vs from all pe-
rils & dangers of the night, and brought
vs safe to the beginning of this day: we
beseech thee, that thou wilt in the same,
and euer hereafter, receiue vs into thy
defence and protection: and as thou hast
remooued the darkenesse of the night, re-
mooue the light of the Sunne, and rapse
vs from sleepe, so thou wouldest bough-
t safe also to remooue from vs the inward
darkenesse of ignorance, to raise vs from
sleepe

Prayers.

sleepe of sinne, & to lighten our mindes
 with the heauenly beames of thy most
 holy spirit, and with the knowledge of
 thy deare Sonne, our Saviour Iesus
 Christ, the true light of the world, that
 me eschewing the workes of darknesse,
 may guide the steppes of our liues after
 the light of thy holy word, walking come-
 ly as the children of light, in holinesse
 and righteousnesse, as in the day, and in
 thy sight: and in the end may come to
 that most blessed eternall light, which
 thou doest inhabite, the same thy Sonne
 our Saviour Iesus Christ, being our
 guide thereunto: to whom with thee,
 and the holy Ghost, one God of most
 glorious Maiestie, be al honour & glory,
 world without end. Amen.

Job. 14. d. 26.
 Psal. 119. vers.
 Act. 26. c. 18.
 2. Cor. 4. b. 6.
 10. 1. 2. 5. 9. &
 8. b. 12. & 12.
 c. 35.
 Rom. 13. d.
 12. 13.
 Eph. 5. d. 8.
 c. 11.
 Psal. 119. vers.
 105.
 Luc. 1. g. 74.
 75.
 1. Tim. 6. d.

A Morning prayer for Schollers.

WE render vnto thee most heartie
 thanks, O Father of lightes, the
 giuer of all good giftes, that it hath plea-
 sed thee to maane the mindes of our Pa-
 rents & friends to set vs vnto the schoole
 in these our tender yeares, most meet for

Jacob. 1. c. 17.

Prayers.

the learning of all good thinges, most
 humbly beseeching thee not to suffer
 their good hope, and our best time to per-
 ish through our untowardnesse, negli-
 gence, and slothfulnesse. And because
 our watching, diligence, and studie, can
 profit vs nothing without thy grace,
 bountifull with thy heavenly beames to
 lighten our mindes and willes, and to
 endue vs with such desire & loue of good
 Learning, Wisdome, and Vertue, with
 such docilitie to conceiue, and memorie
 to retaine the same, that we in our child-
 hood and youth, being well instructed in
 all good letters and vertue, may grow to
 be learned and godly men, to the profit-
 able seruice of the Common-wealth, and
 of the holy Church, and to the setting
 forth of thy glory. This we craue at thy
 hands, O heavenly Father, in the name
 of thy onely Sonne our Saviour Iesus
 Christ, beseeching thee for his sake, to
 grant the same. Vnto thee with the same
 thy Sonne, & the holy Ghost, one God
 immortall, inuisible, and onely wise, be
 all honour and glory, for ever and ever.

Ano-

Prayers.

An other Prayer for Schollers.

GRant O Lord God heavenly father,
that wee by thy diuine grace, seeing
the example of thy beare Sonne, & most
blessed Child Iesus Christ before our
eyes, as the most cleave and most notable
example of all other to be followed, may
euen in these dayes of our childhood and
youth, apply our selues wholly to all
good and godly learning, and to the obe-
dience of thy most holy will, and that as
we shall grow in yeares, we may also in-
crease more & more in good knowledge,
wisedome, and vertue, and in the loue of
all godly men, and specially in thy hea-
uently grace and fauour; wherein resteth
perfect felicitie, through the same our
Saviour Iesus Christ, to whom with
thee and the holy Ghost, be all honour
and glory, for ever and euer. Amen.

or. 2. 1. 401
Luka. 2. 46,

or. 2. 1. 401

Eccle. 1. 1. 2, 3
&c.

or. 2. 1. 401

Luk. 1. 8. 1. 4
53.

or. 2. 1. 401

An Admonition for the Evening.

Read by and Night.

If any man walke in the day, he stum-
bleth not, because he seeth the light of
this world.

or. 2. 1. 401
Ioh. 3. c. 19.

But if a man walke in the night, hee
 stumbleth, because there is no light in
 him.

Ioh. 3. c. 19.

This is the condemnation, the light
 is come into the world, and men loved
 darknesse rather then light, because their
 deenes were euill.

Ioh. 1. c. 9.

Iesus Christ the sonne of God, is the
 light that shineth in darknesse, the true
 light which lighteneth every man that
 cometh into the world.

Ioh. 12. c. 35.

Let vs therefore walke while we
 haue light, least the darknesse come vpon
 vs; for he that walkech in the darke mot-
 teth not whether he goeth.

2. Cor. 6. c. 14.

Ioh. 12. c. 36.

Let vs not beare a strange yoke with
 vnbelievers; but whilst we haue light,
 let vs beleene on the light, that we may
 be the children of the light.

Ioh. 12. c. 46.

Let vs beleene in Iesus Christ the
 sonne of God, who came a light into the
 world, that whosoener beleueneth on him,
 should not abide in darknesse.

Ioh. 8. b. 12.

& 9. a. 5.

Whosoener followeth Christ, the
 light of the world, hee shal not walke in
 darknesse, but shal haue the light of life.

There ariseth vp light in the darke-
 nesse,

Psalmes.

esse unto them that deale by right.

Psal. 124. 4.

Hee that sayth how that hee is in the light, and yet hateth his Brother, is in darknesse, even untill this time.

1. Ioh. 1. 2. 4. 9.

Hee that loneth his Brother, abydeeth in the light, and there is no occasion of enill in him.

6. 10.

If thou hast compassion vpon the hungry, and refrehest the troubled soule, then shall the light spring out in the darknesse, and the darknesse shall be as the noone day.

Esa. 58. 2. 10.

The Psalmes for the Evening.

at night.

It is a good thing to make confession and prayer vnto GOD, and to sing Psalmes and prayles vnto thy name, O thou most high.

Psal. 91. 1. 2.

To set forth thy louing kindnesse early in the morning, and thy truth in the night season.

a. 2.

Whilost darknesse covereth the earth and the people, let thy glory, O Lord, shine vpon vs, and send forth thy light and thy truth to direct vs.

Esa. 60. 1. 2.

Psal. 43. 3.

O

Psalmes.

2. Cor. 4. b. 6.
Psal. 136. 15.

O God, who commanded the light to shine out of darknesse, shine in our heartes, and giue vs the light of the knowledge of thy glory in the face of Iesus Christ.

Psal. 56. 13.

Lighten our candle, O God our Lord, and make our darknesse to be light, that we may walke before thee in the light of the lining.

Psal. 119. v. 105
Luk. 1. 8. 79.

Thy Word is a candle vnto our feet, and a light vnto our pathes: it giueth light to them that sit in darknesse, and in the shadow of death; it guideth our feete into the way of peace.

Psal. 119. v. 153
& 56. b. 15.
Psal. 136. b. 9.
& 13. a. 3. 4.

Direct our steps in thy word, and so shall our feete be kept from falling, and no wickednesse shall haue dominion ouer vs.

O Lord, with thee is the fountaine of light, lighten our eyes with the light of thy countenance, leaſt that we ſleepe in death, and our enemy preuaile againſt vs.

Psal. 137. c. 13.
& 56. a. 13.
Mat. 8. b. 13.
& 21. c. 3. 13.
& 25. c. 30.
Act. 26. c. 18.

Bring vs out of darknesse, and out of the shadow of death. Breake our bondes aſunder, deliuer our ſoules from death: O ſaue vs from that darknesſe where is weeping

Prayers.

sleeping and gnashing of teeth.

Open our eyes, that we may be turned from darknesse to light, and from the power of Sathan, vnto thee our God.

That we may receiue forgiveness of sinnes, and inheritance among them which are sanctified by faith; that is, toward thy Sonne Iesus Christ.

So shall we lay vs downe in peace, & take our rest, for thou, O God, only, makest vs to dwell in safetie.

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be; world without end. Amen.

A Prayer for Euening, and Night.

O Lord our God, in whose defence the safetie of mankind, and all thinges, doeth rest, how the light hath darkened the world, and our bodies shall bee layde asleepe (than the which nothing is more like vnto death) wee betake our selues wholly vnto thy protection: most

humbly

1. Cor. 1. 18.

Psal. 4. b, 8.

1. Cor. 1. 18.

Psal. 147.

& 147.

infinite places.

Luk. 8. g. 15.

&c.

Ioh. 11. b, 12.

&c.

1. Thes. 4. c. 13.

14.

Eph. 5. b, 11. 12.

2. Cor. 1. c. 14.

Prayers.

Eph. 6. b. ii.
12. &c.

2. Thes. 5. a. 5.
6. &c. b. 10.

2. Cor. 7. d.
20.
Eph. 4. a. 1.
&c.

2. Thes. 1. d.
12. 13.

humbly beseeching thee that thou wilt
deliuer vs from the power of wicked spi-
rits, the Princes of darknesse, which
deceiue vs, can transfoyme themselues
into Angels of light, and from all
the workes of darknesse, and from all
ther perils and dangers both bodily
ghostly; & that thou suffer vs not wholly
to be oppressed, and (as it were) buried in
sleepe; neither our mindes so to be dark-
ned, that we forget thee, but that while
our bodien are asleepe, our heartes may
continually wake and watch vnto thee.
And when that rest hath refreshed our
bodies and mindes sufficiently, so much
as is requisite vnto nature, the next mor-
ning may make vs more able & ready to
serue thee, in the state of life, wherein
thou hast placed vs, to the health of our
owne soules, the benefite of our neigh-
bours, and the glory of thy holy name,
through our Saviour Iesus Christ,
to whom with thee and the holy
Ghost, be all honor and glory,
now and for ever.

Amen.

An o.

Prayers.

An other for Euening and night.

A Linightie God, who as thou hast made the day to labour & travell in, so hast thou created the night for the rest and refreshing of our weary bodies and mindes, wee most humbly beseech thee, that as the night darkneth and shadoweth all thinges, so thou wouldest for thy deare Sonne Iesus Christes sake, hide our sinnes, removing them fro thy sight, and putting away the memorie of them by eternall oblivion, that as our bodies shall have the rest of sleepe, so also our mindes by hope of thy mercy, may enjoy the rest of a quiet Conscience, and so being wholly refreshed, wee may awake and rise vnto thy seruice the next day, and all the dayes of our life, and when Death it selfe shall come (from the which it is as easie for thee to raise vs, as from bodily sleepe) we may rest in hope of that most ioyfull resurrection, wherein our bodies shall awake vnto that everlasting day, which shall neuer be interrupted with any darkenesse, when wee shall be made partakers of the inheritance of
the

En. 45. b, 7. &

50. a, 3.

Eccle. 5. b, 11.

Psal. 15. a, 5.

& 23. a, 1. &

51. a, 2. b, 9.

En. 43. d, 25.

Eze. 12. c, 28.

Act. 3. d, 19.

Col. 2. b, 13.

Psal. 137. a, 2.

Prou. 3. d, 24.

Luk. 8. g, 2. 53.

Ioh. 11. b, 11. c.

25. f, 45. 4.

A Prayer.

Col. 1. b. 12.

Gal. 4. d. 26.

Apo. 21. g. 23.

2. 22. b. 5.

11. d. 2. 22.

Col. 1. c. 13.

the Saintes in light, in that most blessed
Citie, the heauently Hierusalem, where
Thall be no neede of Candle, neither of
the Sunne, nor of the Moone to lighten
it; and the Sonne of the Lampe shall be
our eternall light. Unto the which most
glorious light & kingdome of thy deare
Sonne, we beseech thee bring vs, for the
same our Saniour Iesus Christes
sake: vnto whom with thee
and the holy Ghost, be
all honour and glo-
rie, for euer.

Amen.

FINIS.

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